



NOTES  
ON  
BLACKIE'S  
**Self-Culture.**

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CONTAINING  
Introduction, Notes, Explanations, Criticisms,  
Questions with Answers: &c., &c.

BY  
**G. H. Hinton, M. A.**  
Late Prof. Muir Central College, Allahabad.

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# NOTES ON BLACKIE'S SELF-CULTURE.

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## INTRODUCTION.

**Q. 1.** Give a brief sketch of Blackie's life.

**A.** Born at Glasgow in 1809, and educated at Aberdeen and Edinburgh, John Stuart Blackie passed two years abroad, devoting himself to the study of German, Italian, and classics. In 1834, he published a metrical translation of Goethe's *Faust*, and was called to the Scottish bar. In 1841, he was appointed Professor of Greek in the University of Edinburgh. He took an active interest in the university reform, in politics, and in patriotic movements. Blackie died in 1899. His chief works are *A discourse of Beauty*; *Poems, English and Latin*; *Lays of the Highlands and Islands*, *Self-Culture*; *Songs*; &c.

**Q. 2.** What qualities of style have you noted as characteristic of Blackie as a writer? Illustrate your answer.

**A.** Clearness, vigour, terseness, and elegance are the chief characteristics of Blackie's style in *Self-Culture*. For examples notice the following: "he is a leather-dealer and can only talk of leather;" "no one feeds on mere pepper and vanilla;" "the two great killing powers in the world are stuff and fret;" "an idle man is like a housekeeper who keeps the door open for any burglar." We sometimes come across eloquent passages in his book. "The first Napoleon in his thunderous career over our western world was a notable example of superhuman force in a human shape without any real greatness;" "without living experience to work on, books are like rain and sunshine, fallen on unbroken soil"—are some examples. Noble maxims expressed in pithy language are scattered all over the work. Mark the following: "to live poetry is always better than to write it;" "nature will not be mocked;" "if the nail will not go in at one stroke, let it have another and another."

Blackie always carries his readers with him ; his style is interesting and animating.

**Q. 3. What is meant by "Self-Culture" ? How does Blackie divide the subject ?**

A. By Self-Culture is meant the improvement and development of one's mind, body, and character by one's own efforts.

Blackie divides the subject into three, parts : Intellectual Culture, Physical Culture, and Moral Culture.

**Q. 4. Write a short-critique on Blackie's Self-Culture.**

A. Blackie's Self-Culture is the most mature and masterly of his prose works. It is replete with noble maxims for the development of our intellect, our body, and our moral character. Blackie has successfully steered clear of the dull and uninteresting style in which moral books are generally written. His style is lucid and vigorous, pithy and elegant, and full of occasional bursts of rugged eloquence. He forceth with an earnestness and sincerity which stamp them on the hearts. His earnest desire to teach young men to live a noble life and the lofty ideal which he has held up for their imitation should render the book a *vade mecum* for young men and students.

**Q. 5. State generally how Blackie develops his subjects in his chapter on Intellectual Culture.**

A. In modern times Books are no doubt very useful helps to knowledge, but their virtue is apt to be overrated. A good student should study by a direct Observation of Facts. When he has learned to observe things accurately, he should seek to classify them, otherwise his observing faculty will be overwhelmed and confused. When he has classified them regularly, he should proceed to reason out how things are so and so and for what purpose they are. He should study Logic and Metaphysics for the purpose of strengthening his reasoning powers. He should also cultivate his Imagination, for it is very useful in the region of concrete facts. In cultivating his imagination, he should not neglect the culture of his Aesthetic Faculties which are concerned with what is great, good and beautiful. The cultivation of Memory is very necessary, for it is of no use gathering facts if he cannot remember them. As man is a speaking animal, he should form a Good Style, which will enable him to express his ideas in polished, pleasant, and effective way. As it is quite possible that he may be called upon any day to address the public, he should cultivate Public Speaking from an early age. He should exercise the greatest care in the Choice and Use of Book and

should avoid cram. To whatever profession he may devote himself, he should acquire a general culture and avoid the narrowing power of Professional Reading. To widen his professional knowledge he should study Languages.

**Q. 6.** Give a brief analysis of the subjects which Blackie develops in his chapter on Physical Culture.

**A.** (1) **Importance of Physical Culture.** The student is very apt to neglect his health. He should remember that a sound mind dwells in a sound body. If the body is not kept in a healthy and vigorous condition, his mental powers will be enfeebled.

(5) **Exercise.** A student should (a) take exercise; (b) move about in the open air for at least 2 hours every day; (c) avoid the unhealthy habit of sitting over his books in a fusty study; (d) beware of carrying the smell of books wherever he goes; (e) cultivate the habit of travelling; (6) practise games and gymnastics.

(3) **Eating and Drinking.** Stuff and Fret are the two great killing powers. A student should (a) eat nourishing food; (b) beware of bolting down his dinner with a galloping purpose; (c) avoid thinking on perplexing problems and cogitating while eating; (d) seek a variety of food; (e) avoid being a slave to a particular kind of food; (f) abstain from drinks and luxuries.

(4) **Close rooms and ventilation.** He should (a) remember that impure air cannot make pure blood; (b) that breathing impure air is like breathing poison; (c) that the windows should be thrown open when he goes out by day; (d) that they should be kept open at night if they do not send a draught directly over his body.

(5) **Sleep.** In the matter of sleep, he should (a) follow Nature—sleep when he is sleepy, rise when he is awake; (b) beware of cheating Nature and encroaching upon the domain of sleep; (c) take 6 to 8 hours of sleep; (d) rise early, when practicable.

(6) **Use of baths and water.** He should take a regular bath in the morning.

(7) **Self-control.** He should (a) practise self-control which is absolutely necessary for the preservation of health; (b) regulate his feelings; (c) fear God, for the fear of God is the beginning of wisdom.

**Q. 7.** How does Blackie develop the different parts of the Self-Culture?

**A.** In the first part, after remarking that books are not the sole and whole sources of knowledge, he advises the student to observe facts and classify them, and then to apply his reasoning powers to them. In order to develop his reasoning powers he

should study mathematics, logic and metaphysics. The student should cultivate his imagination and memory, not neglecting his faculties for appreciating the beautiful and the good. Blackie then advises the student to acquire a good style and the habit of public speaking, giving useful directions as to the choice and use of books. Young men, says Blackie, should not take to special or professional studies till after they have gone through a course of general study. He winds up the first part by giving a few rules for the study of foreign languages. In the second part, after dwelling on the close connection between the mind and the body, Blackie advises the student to take enough exercise in the fresh air, to eat simple food in moderate quantity, to avoid all stimulants, and to live in well-ventilated rooms. A refreshing sleep of about seven hours is an essential condition of health, which is also promoted by a regular morning bath. Blackie concludes the second part by saying that to be strong in mind we must be healthy in body, and in order to be healthy we should be good and wise. In the third part, after pointing out the importance of character in a man's life and explaining the connection between religion and morality, Blackie advises the student to cultivate especially the virtues of obedience, truthfulness, industry, sympathy, reverence, moderation, contempt of money-making, and perseverance. The best methods of acquiring moral excellence, according to Blackie, are virtuous energy, carrying with us sacred texts, following high ideals, association with great and good men, reviewing our own actions, and constant sincere praying. "Be always ready to say," concludes Blackie, "*Bless me, even me also, O my Father!*"

**Q. 8.** What is meant by "Intellectual Culture"? Give the substance of Blackie's remarks on Intellectual Culture.

**A.** Intellectual Culture means the development of the intellectual faculties, that is, the powers of observation, classification, imagination, memory, and reasoning. A judicious study of books, the formation of good style, and the acquirement of the art of public speaking are great helps to this development. A cultured man is not merely an educated or learned man, but a man who can make a proper application of his knowledge, who can think clearly and reason soundly, and who can appreciate the good and the beautiful.

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# Notes.

*Self-culture*—the education of one's self by one's own efforts ; as opposite to the education which one receives in schools and colleges from books and teachers. Compare :—

"If vain our toil,

We ought to blame the *culture*, not the soil."—*Pope*.

*Vade Mecum*—(L., go with me) a book that a person carries with him as a constant companion ; a handbook. *Es ist...wissen*—It is always good to know something. (The meaning of this is explained by Blackie himself in page 15.)

**Para. 1. Books. Analysis:**—*Books*, the chief medium of instruction in modern times, are not the primary and natural sources of culture, which consist in life, experience, personal thinking, feeling, and acting. Books help us a great deal in the acquirement of knowledge, and therefore their virtue is often overrated. But book-knowledge is indirect, second-hand knowledge. True knowledge comes to us by our own observing, thinking, feeling, and acting.

*In...times*—i. e., when the invention of the art of printing has placed books within the reach of the rich and poor alike. *Communicated*—imparted.

**Books...indispensable**—Books afford us material help in acquiring knowledge. They give us some help in acquiring skill in the *practice* of useful arts. But they cannot, on any account, be called the original sources of knowledge ; they are always of secondary importance. There are several branches of knowledge which deal with purely abstract sciences and with figures and symbols. It has been argued with great force that in these branches the help of books can hardly be dispensed with. But I am of opinion that, even in these departments of knowledge books are not essentially necessary and that men are apt to attach undue importance to them.

**Books...knowledge**—Books give us a good deal of valuable help in acquiring knowledge. *Helps*—aids. *In some measure*—to some extent. Thus an artisan, if he receives a liberal education, will not only be able to enrich his stock of information and become well-grounded in the principles of his art, but will be able to perform his work more efficiently than an ignorant man.

**Useful arts**—See Q. 4. **Accomplishments**—(L. *ad*=to, and *comple*=to complete) acquirements which *complete* or give the

finishing touch to one's education. *Accomplishments* are exterior graces which contribute more to the pleasures of the mind than to the production of what is useful in life; as, elegance of manners, dancing, &c. Compare:—

"*Accomplishments* have taken virtue's place,  
And wisdom falls before exterior grace."—*Cowper*.

*In any case*—any how; however useful they may be either in the acquisition of knowledge, or in the practice of useful arts. *Primary*—(L. *primus*=first) original; not *secondary*. *Natural*—essential. *Virtue*—efficacy, value. *Overrated*—overestimated, exaggerated. *Not a little...overrated*—greatly liable to be overestimated. They are thought more valuable than they really are. *Even, in those branches...indispensable*—even in purely intellectual studies—studies in which books cannot be *dispensed with*. *Those branches*—as, Geometry, Algebra, &c., which can hardly be studied without the help of books. *Acquirement*—learning. *Seem*—appear at first sight; *seem* is opposite to *are* in They are not. *Indispensable*—absolutely necessary.

The ideas contained in the sentence—"Books are no doubt...in *indispensable*," may be briefly shown thus:—(a) Books are of great help in acquiring theoretical knowledge. (b) They are of some help in acquiring practical or professional skill. (c) They are not and ought not to be the starting-points of education. (d) They are not, as is generally thought, indispensably necessary even in the case of abstract sciences.

*They are...sense*—Books cannot endow us with the power of bringing something into existence which did not exist before. Books can give us the ideas and opinions of others. They can enrich the storehouse of our memory by supplying us with facts and figures. They can load our heads with learned lumber, but they cannot give us the power of producing something genuine and original.

Blackie writes this passage while criticising the exaggerated importance of books in the acquirement of knowledge.

Books can supply us with facts and give us the ideas and opinions of others, but they cannot give us the powers of observing, thinking, and reasoning so as to produce something that did not exist before.

*Creative power*,=an agent or force having the power of bringing into existence something which *did not exist* before. *In any sense*—in any acceptation of the word.

*They are...tools*—As tools cannot perform any work of themselves, but can help a workman who is carefully trained to

their use ; so books of themselves cannot effect any improvement, but may help a student whose mind has been carefully trained by personal thinking, feeling and action. Thus, a surgical knife cannot of itself open a wound, but requires a skilful surgeon to perform the operation.

*Merely*—simply. *As*=in the capacity of. *Instruments, tools*—are synonymous when applied to material implements ; but when applied figuratively, *tool* is a word of reproach ; as, I am not made for a minion or a *tool*.—*Burke*. *Instrument*—an agent, is used in a good sense ; as, He is an *instrument* in the hand of God.

*And even .us*—Books are not even tools, they are something worse—they are *artificial* tools, invented by the ingenuity of man and subordinate to the *natural* tools or organs, as eyes, which Nature, in her wisdom and foresight, has given us.

*Artificial*—made by *art*, i.e., human skill and labour. *Artificial tools*—instruments supplied by *art* or the ingenuity of man, in distinction from *natural* instruments or organs such as eyes, &c. *Superadded to*—given to us over and above the natural tools, as eyes, ears &c. *Provision*—foresight. Nature knew beforehand that we should require these organs to acquire knowledge, and so very wisely supplied us with them. *Equipped*—supplied.

*Like telescopes...eyes*—as telescopes &c., which are artificial tools, can only be used by a person who is gifted with a pair of eyes (natural tools), so books, which are the artificial tools, can only be used by a person who is gifted with life, experience, feeling &c., (natural tools). As the use of the telescope, which displays to our wondering eyes many marvellous phenomena, should not induce us to slight the exercise of our eyes—the organ with which Nature has equipped us ; so the use of books, which display to our wondering gaze the rich treasures of the past, should not induce us to slight the exercise of the powers—life, experience &c.—with which Nature has endowed us.

*Telescope*—an optical instrument used in viewing distant objects, as the stars. It assists the eye by magnifying the objects ; and rendering them more distinct. *Microscope*—an optical instrument for taking an enlarged image of an object which is too minute to be viewed by the naked eye. *Researches*—scientific inquiries. *Reveals*—discloses. *Unimagined wonders*—phenomena, of the existence of which we had not the remotest idea. Thus the discovery of the bacillus—a microscopic vegetable organism—has created a revolution in the science of medicine. *Use*—utility. *Tempt*—induce. *Undervalue*—depreciate. *Exercise*—use.



*The original...books*—if a man wishes to acquire knowledge, he should not start with books, which are not primary and natural sources of knowledge, but are secondary helps, artificial tools.

*Original and proper*—primary and natural. *Life*—facts in real life, human affairs; intercourse with living men. *The original and proper sources etc.*—compare Pope, *Essay on Man* :—

“Know then thyself, presume not God to scan.

The proper study of mankind is man.”

Compare also Cowper; *The Task*, Book vi :—

“—Knowledge dwells

In heads replete with thoughts of other men,

Wisdom in minds attentive to their own ;

Knowledge, a rude, unprofitable mass,

The mere materials with which Wisdom builds,

Till smooth'd and squared, and fitted to its place,

Does but encumber whom it seems to enrich.”

*Experience*—practical wisdom gained by personal knowledge. *Personal thinking*—the exercise of our own thinking powers, without the help of books. *Starts with these*—begins the training of his mind with these natural qualifications. *Fill...inaccurate*—supply many omissions and rectify many errors. *Gaps*—deficiencies.

Page 2. *Extend...inadequate*—give us fuller information on those points where our knowledge is imperfect.

But, *without...soil*—As rain and sunshine can hardly do any good, when they fall upon a hard soil not turned up by the plough, so books can hardly be of any use to a man whose mind has not been cultivated by experience, &c. A mere knowledge of books, divorced from experience, thinking &c., is worse than useless.

—Blackie writes this passage while dwelling on the uselessness of books without personal experience, thinking, and feeling.

The sentence is figurative : books are compared to rain and sunshine, a man's mind to a soil, and experience, thinking, and feeling to cultivation by the plough. Just as rain and sunshine cannot make a soil untilled by the plough produce anything good, so a man's mind without experience, thinking, and feeling cannot produce anything original by the mere reading of books.

*Living experience*—(opp. to *dead* or unproductive knowledge, derived from books) experience gathered from real life. *To work on*—to deal with. *Unbroken soil*—ground not turned up by the plough.

The parchment...ever—(the cons. is = is parchment roll the

holy river from &c.) It is a rhetorical appeal. The answer is, *No, never*. Are books like the holy stream which quenches our thirst for ever when its water is once drunk? Can the study of books satisfy our craving for knowledge, even as one draught from a sacred river can quench our thirst for ever? No, never: Our intellectual thirst can never be quenched by *one* draught or by *many* draughts. No amount of book-knowledge can satisfy the passionate craving of our nature for light. Comp:—

"The book-ful blockhead, ignorantly read,  
With loads of learned lumber in his head."

—*Pope's Essay on Criticism*.

*Parchment*—the skin of a lamb or goat, prepared for writing on: (*Pergamus*, a town in Asia Minor, where parchment was first used). *Roll*—a document written on a piece of parchment which may be rolled up. *Parchment roll*—here, old books; because books were written in old days on parchments and rolled up. *That*—case in apposition with *roll*. It is redundant here. *Holy river*—sacred stream. The water of the river of Olympus, when it was drunk, took away all thirst and fatigue for ever. *Draught*—(connected with *draw*) the quantity of liquor that can be drawn into the mouth or drunk at once. *Slake*—satisfy. *Thirst*—desire for acquiring knowledge.

The quickening...free—That man only can appreciate the life-giving power of science, from whose soul it flows as spontaneously as water wells up from a fountain, *i. e.*, who tries to discover great truths by his unaided exertions and independent researches.

The plain meaning is = Knowledge, when it is acquired by personal thinking &c., and is not borrowed from books, fills our minds with real vigour and energy.

*Quickening*—vivifying; stimulating. *Know*—feel. *It*—science. *Gushes free*—flows spontaneously. The quotation is from Goethe's *Faust*, and is rendered into English by Blackie himself.

Meaning—A mere smattering in books cannot satisfy our thirst for knowledge: Truths of science, when they are the result of our own independent enquiries, impress us far more powerfully than when got at second hand from books.

This is...truth—Goethe expresses the great truth, viz., true knowledge springs not from books, but from the depths of our soul, in the high-flown language of poetry. If we divest the passage of its embroidery of tropes and figures, we shall find in it a truth of great importance.

General truth—broad or comprehensive truth, *i. e.*, of wide,

universal application. Notwithstanding the heightening of a poetical style, there is a germ of broad truth at the bottom.

*Treatise*—work ; a *treatise* has more form and method than an *essay*. *Minerology*—the science that treats of the properties of minerals. *Convey*—give. *Scientific*—accurate.

*The mere scholar...life*—The book-worm, steeped in his literary studies and utterly devoid of experience of real life, does not derive any instruction from works of poetry. Poetry paints human passions, love, sorrow, joy, jealousy, anger, filial love &c. But the book-worm, who lives shut up within the four walls of his study, is a stranger to these feelings, and so he fails to derive any instruction from works of poetry.

*Discourses*—speeches. *Experience.....sounds*—knowledge of music. "Sweet sounds" for music is a Shakesperian phrase. Cf :—

"The man that has no music in himself.

Nor is not moved by concord of sweet sounds,

Is fit for traason, stratagemis and spoils."

—*Merchant of Venice*, V.

*Gospel...life*—lectures on religion can impart no instruction to the person who has never felt the fervour of religious enthusiasm or who lives an impious life. *Gospel*—(*god spell*—good story ; the glad tidings concerning Christ and salvation) 'one of the four narratives of the life and teachings' of Christ. *Devotion*—piety. *Sermons him who has no &c.*—Sermons treat of religious devotion and mortal purity. These things can not be understood by a man who feels no religious fervour in his soul and who leads a godless impure life.

*All knowledge...echo*—The knowledge, which we obtain from books, is derived second-hand. We do not see the light of the face of Nature *with our own eyes*, but as it is reflected on the pages of the author. We do not hear her sweet teachings *with our own ears*, but as they are reported in the pages of the book. In books we read only other men's ideas.

*Comes indirectly*—is derived second-hand. We do not get our knowledge directly from Nature but from books.

*By reflection*—the reflection of an object cannot give us a perfect idea of it. The image of the Himalyas, as reflected on the clear bosom of the Ganges, gives us almost no idea of the sublime grandeur of the monarch of mountains. So the image of Nature, as reflected on the pages of an author, gives us but a feeble idea of it. A metaphor taken from *light*, when we do not see the original ray but the ray turned back by a substance.

By echo—As the echo of a man's voice cannot reflect its full volume, rich modulation, and silvery sweetness, so a book cannot give us a clear idea of Nature. It gives only a feeble and indistinct knowledge. A metaphor taken from *sound*, when we do not hear the original sound but the sound given back by a substance.

True knowledge grows...soul—True knowledge comes from an independent exercise of our powers of thinking, feeling, and acting. It does not come from the dead matter of books. As a plant, which takes root in the ground, develops into a luxuriant tree by drawing its nutrition from the fertile soil; so knowledge, which has its root in our mind, attains perfect development by the spontaneous activities of our mental powers. *Diving root*—thinking, self-energising mind.

Whatever it may...borrowing—whatever materials we may take from books, must not be simply *borrowed*, or received passively, but must be made our own by thinking, feeling, &c., even as food is converted into our flesh and blood by the process of digestion. *Appropriate*—take in. *Whatever it may appropriate from without*—whatever external facts it may take for its own use.

It takes by...organism—In inorganic substances (things without the organs necessary for life; inanimate things, as mineral compounds) there is no *growth*. Their bulk is increased simply by *addition* of new matter. One pound of iron may be augmented by adding another pound to it. But such is not the case with living organisms—beings with life and organs. They *grow*—not by the process of addition, but by the vital process of assimilation (conversion of the extraneous nutriment into the fluid and solid substances of the living body by the processes of digestion and absorption.)

*Living organism*—a living body composed of different organs with functions which are essential to the life of the individual. *Assimilation*—conversion into a like substance, as of food into blood; L. *ad*=to, and *similis*=like. *Borrowing*—receiving passively.

And not by mere borrowing—The growth of our mind is like that of an organic being. It cannot grow simply by the addition or borrowing of extraneous matter. The materials taken from books must be thoroughly digested before they can add to its strength and growth. As a man, who takes a large quantity of food, cannot derive any benefit or strength from it, unless he can convert it into his own flesh and blood by the processes of digestion and absorption, so a man, who reads a large number of books,

cannot derive true knowledge from them, unless he can convert what he has got from without into a part of his mental furniture by the activities of the thinking mind.

✓ **All knowledge which...mere borrowing** :—Blackie writes this passage while explaining the kind of knowledge derived from books and the true knowledge obtained by ourselves.

From books we get the facts observed by others and not by ourselves, and the ideas and opinions of others and not of ourselves. Thus book-knowledge is second-hand knowledge, and is like seeing the reflected ray, and not the original ray of light, or like hearing the echo of a sound and not the sound itself. True knowledge is to be had from observation of facts by a man who can think and who does think, just as a tree grows out of a root, provided it be living and be planted in a fertile soil. (The mind is here compared to a soil, true knowledge to a tree, personal experience, thinking, and feeling to a living root, thinking mind to a fertile soil.)

External facts can be turned into a part of our own knowledge only when we apply our own powers of observing, thinking, and feeling to them, and not when we take them from books; just as bodies possessing life and organs do not grow by addition of external matter to their substance, but by changing external matter into their own substance by the processes of digestion and absorption. (Thinking minds are compared to organic bodies, external facts to external matter, true knowledge to growth and development, and personal observation, thinking, and feeling, to digestion and absorption.)

### CRITICAL QUESTIONS WITH ANSWERS.

Q. 1. What remark does Prof. Blackie make as regards the use of Books?

A. Books form the chief medium of learning in modern days. Before the introduction of the art of Printing, when books were rare, instruction was communicated chiefly by means of oral lectures; and the rise of universities was, in some measure, due to the large number of students, who crowd to listen to the discourses of favourite professors in the continent of Europe. Blackie says that, books are only tools. Looking upon books as tools, we must consider them as the artificial ones intended not to supercede the use of our own faculties, but rather as adjuncts to those faculties with which the wisdom of nature has provided us. Books, no doubt, help greatly the acquisition of knowledge; and to some extent also, the practice of useful arts; but they ought not to be

regarded as being the fundamental sources of culture ; and in Blackie's judgment, their efficacy is over-estimated even in those departments of knowledge where they appear to be extremely useful. Moreover, the original and proper sources of knowledge, are not books, but life, experience, and personal thinking. When a man begins with these, books can supply many wants that he feels. Books can correct much that is inaccurate, and extend much that is inadequate ; but without living experience to work on, they are like rain and sunshine fallen on unbroken soil.

**Q. 2. How was education imparted before the invention of the art of printing ? How it is done in modern times ?**

**A.** In ancient times education was imparted by : (1) the schools of philosophers ; (2) the national games ; in the Olympic games, the historians and dramatists recited their works before listening millions ; (3) the theatres, where public matters were intelligently discussed ; and (4) travels into foreign countries.

In the Middle Ages, the abbeys and monasteries were the chief centres of education. The travelling friars also helped the cause of education. The mysteries and miracle-plays imparted religious instruction to the people.

The principal means of education in modern times are school-instruction, books, and public lectures and discourses.—*Tait*.

**Q. 3. What is the difference between art and science ?**

**A.** *Science* is literally knowledge, a systematic and orderly arrangement of knowledge. *Art* is that which depends on practice and skill in performance. *Science* inquires for the sake of knowledge. *Art* inquires for the sake of production. *Science* is more concerned with the higher truths, *art* with the lower. *Science* is never engaged, as *art* is, in productive application.

**Q. 4. Into how many classes may the arts be divided ?**

**A.** The arts may be divided into three classes :—(1) The useful, mechanical, or industrial arts are those in which the hands are more concerned than the mind. They are applied to the production of what is useful in life. (2) The Liberal arts compose the course of collegiate education and include philosophy, law, medicine, &c. (3) The Fine arts have primarily to do with imagination and taste, and are applied to the production of what is beautiful in life. They include poetry, music, &c.

**Q. 5. What are the primary source of knowledge ?**

**A.** The original sources of knowledge are not books, but life, experience, personal thinking and acting &c.

**Q. 6. Explain fully :—(1) They are not creative powers...tools.**

(2) *Without living experience to work on...unbroken soil.* (3) *All knowledge...indirectly, by reflection and by echo.* (4) *True knowledge grows from a living root in...soul.* (5) *Whatever it appropriates...assimilation...borrowing.*

Q. 7. Write notes on :—(1) *Useful arts.* (2) *Artificial arts.* (3) *Wise prevision of Nature.* (4) *Living experience.* (5) *Parchment roll.* (6) *Quickening power.* (7) *Living organism.*

Para 2. **Observation of Facts. Analysis:**—All young men should commence their studies by direct *observation* of facts. The natural sciences are particularly valuable because they teach us how to use our own eyes. The organ of vision, like other organs, requires training ; and the most useful studies for this purpose are Botany, Zoology, Mineralogy, Chemistry, Architecture, Drawing, and the Fine Arts.

*Earnestly*—seriously. *As much as possible*—to the best of their abilities. *Direct*—i. e., with our organs of sense. *Inculcation*—(L. *in*=on and *calcare*=to tread) impressing on the mind, by frequent repetition, what is written in books. *Mere...statements*—passive reception of facts ; getting up by rote certain ideas and facts.

**Fact, statement**—A *fact* is something real, an event that has actually come to pass. A *statement* is that which is *stated*, a narrative of facts or opinions in a book. A *statement* may or may not be true ; even when it is true, it gives us only a second-hand knowledge of facts.

**Motto**—a short, suggestive expression of a principle which is to guide and regulate our life and conduct. **Important part**—*viz.*, observation and collection of facts. "The foundation of all knowledge must be a careful and extensive collection of facts."—*Abercrombie.*

**Page 3:** *Too much neglected*—children are now taught to learn by rote what is written in books and not to observe facts with their own eyes. *Natural science*—a history or description of Nature as a whole, including the sciences of Botany, Zoology, physics, &c.

**All the natural...eyes**—The sciences that deal with external nature are of great importance, because, *first*, they store the mind with varied, beautiful, and interesting facts of nature ; *secondly*, they develop our organ of vision and power of observation.

**Rich**—abundant, **Various**—different. **Beautiful**—"science opens up realms of poetry where to the unscientific all is blank".—*Spencer.*

**Furniture**—the decorations with which a room is fitted ; stock of knowledge with which the mind is furnished. *To use...eyes*—to

observe. *Go about*—move about in the open air. *With our... nothing*—looking at things in a careless, unthinking way. *Training*—careful and judicious education. *By lack &c.*—for want of proper exercise.

*Slavish...books*—servilely relying upon books, without using our own eyes to see things for ourselves. *Slavish*—as a slave never exercises any will of his own, but always looks to his master for orders, so the student never uses his own eyes to see things for himself, but always goes to his books to see what is written there. *Dependence*—subjection ; reliance. *Becomes...slow*—loses all sharpness and quickness of eye. *Ultimately*—in the end.

*Incapable...function*—unable to exercise the power of vision given to it by Nature. *Primary*—of the utmost importance. *To know*—to learn and understand the characteristic properties of things. *To see*—to direct their attention to. *What*—the true characteristics. *Most useful*—because the objects, treated of in these, may be easily presented to the eyes of the learners. *Otherwise*—if they do not receive such scientific education. *Botany*—treats of plants ; *Zoology*, of animals ; *Geology*, of the structure of the earth. *The fine arts*—see Notes, page 13. Drawing and the Fine Arts are, of course, *not sciences but arts*.

*How many a...observation*—After finishing their academic career, young students, now-a-days, make a tour through the Highlands of Scotland and the capital cities of Europe, to complete their education by visiting the works of nature and art—the wild and weird grandeur of the Highland mountains and the life-like paintings and statues of Italy and Greece. But they fail to derive the full amount of advantage from their prolonged tours, because though fully conversant with book knowledge, they are unhappily not tutored in the rudiments of the sciences that develop the habits of observation.

*Highland excursion*—a brief pleasure trip to the Highlands of Scotland. *Continental tour*—a prolonged journey on the continent of Europe. *Comparatively useless*—unproductive of the benefits which such tours would have produced if their eyes had been trained by a study of the natural sciences. *Drilled*—carefully instructed. *Elementary knowledge*—knowledge of the first principles. *Sciences of observation*—those sciences, as, botany, &c., that develop the organ of vision—teach us *how to observe*.

### CRITICAL QUESTIONS WITH ANSWERS.

Q. 1. What are the remarks of Blackie on 'observation of facts' ?



A. Blackie says, observation is good, and accurate observation is better. The objects of nature are so vast (and multitudinous) that the intellect of man would be completely 'overpowered and bewildered, if we did not possess a certain method of placing the vast array of objects under some controlling principle which would be within the reach of the human mind. According to Blackie, this regulative principle is what we call *classification*. This classification is discoverable by human reason as it clearly exists everywhere in a world which is the outcome of the divine reason. The classification depends upon the fundamental unity of type, which the divine reason has imposed on all things. The classification to be established among things must be based upon resemblances that naturally exist, and not upon similarity which is due to artificial arrangements. Artificial classification may help students to acquire knowledge when they have not yet sufficiently mastered the subject, but if this system is only to be employed, and the natural classification to be excluded, that would be a hindrance to the acquisition of correct knowledge.

**Q. 2.** In relation to 'Intellectual culture' what value does Blackie attach to observation? Discuss the Subject. (1883.)

A. It is of the utmost importance that we should carefully develop our habits of observation. "Indeed, if we consider it, we shall find that exhaustive observation is an element in all great success. It is not to artists, naturalists and men of science only that it is needful. It is needful to the engineer, to the physician, to the philosopher, and to the poet. Without an acquaintance with the visible and tangible properties of things, our conceptions must be erroneous, our inferences fallacious, and our operations unsuccessful. The education of the senses being neglected, all our education partakes of a drowsiness, a haziness, an insufficiency, which it is impossible to cure."

**Q. 3.** Explain fully:—(a) All the natural sciences are particularly eyes. (b) It is astonishing how much we...seeing nothing. (c) How many a Highland excursion...observation.

**Q. 4.** Write notes on:—(1) Direct observation of facts. (2) Natural sciences. (3) Slavish dependence on books. (4) Natural function.

**Para 3. Classification; Analysis:**—We should next learn to classify the observed facts, that is, to refer them to particular groups and divisions by observing carefully the points of likeness as well as the points of difference among them. The *classification* should be based on natural affinity; artificial arrangements, like

the alphabetical order in dictionaries, may be useful to beginners, but are hindrances to true knowledge.

*Bat, on account of...minds*—there is such an infinite multitude of things in this universe that our powers of observation would be simply bewildered and confused, if we did not possess some correct method of classifying them under definite and different groups and thus bringing them within the grasp of our minds.

*Variety*—multitude. *Observing faculty*—power of observation. *Overwhelmed*—overburdened. *Confoanded*—confused. *Sure method*—correct means. *Submitting...to*—placing the numberless variety of disconnected facts under the control of. *Multitude*—variety. *Regulative principle*—the principle of arrangement which pervades all nature which arranges, classifies and systematizes. *Submitting their multitude &c.*—the immense mass of facts may all be comprised within a short compass, if we arrange them in certain groups according to certain principles of arrangement. *Classification*—the act or process of referring individual objects to a class or group; also called *generalization*. It consists in proceeding from the examination of particular objects, and rising gradually to higher and higher laws.

*And is discoverable...Divine reason*—Human reason is a spark of Divine reason. Though finite and encased in a clayey body, our reason claims affinity with Divine reason and recognises it wherever it is found. Now this world is a manifestation of Divine reason. The human reason, *because of its affinity with Divine reason*, easily recognises Divine reason manifested in all things and discovers the regulative principle which God has imposed on all things. It thus discovers unity in the midst of diversity, order in the midst of disorder, classification in the midst of chaos.

Page 4. *Manifestation*—outward or visible expression; emanation.

*This classification...all things*—This classification is possible because God has stamped his own unity upon every created thing. As the cause is, so shall the effect be. God is one and indivisible. Every thing that proceeds from him must bear a similarity of structure in all the most essential points. Classification depends upon this similarity of structure or unity of type.

Blackie writes this passage while explaining the origin of classification.

All objects being created by the reasoning God who is *one*, there is necessarily an essential unity or family likeness among them, even when they appear most dissimilar; and, working upon

this family likeness by our comparing and distinguishing powers, we divide objects into different classes and sub-classes.

*Fundamental*—essential. *Unity*—oneness. *Type*—a general form or structure common to a number of individuals. *Unity of type*—See Q. 5. *Imposed*—stamped. *Manifests itself*—is seen. *In the...of*—by creating or producing. *Points of likeness*—similar features or characteristics. *Apparently*—outwardly. *Seised*—carefully noted. *Nicely*—keenly. *Observant*—discerning. *Distribute*—arrange. *Immense variety*—vast multitude. *Parcels...compass*—more or less extensive groups. Groups containing larger number of species and individuals are called *genera* and those containing a smaller number of individuals are called *species*. *Compass*—range. *Submit...of*—come under the power of; can be managed by.

*Naturally*—because the unity of type pervades all nature and because man is gifted by nature with power to trace the chain of connection that exists in all created things. *Comparing*—noting the points of resemblance. *Discriminating*—distinguishing the points of difference. *The student*—students generally. *Along with these*—at the same time. *Striking*—important, prominent.

*For the points...light*—As light is always accompanied by, and indissolubly connected with, shadow, so points of likeness are always connected with points of difference. If you feel that something is *sweet*, you at the same time feel that *it is not sour*. We can hardly know what *light* is, without a knowledge of its opposite—*darkness*.

*They do not...another*—these points of difference have no independent value of their own. They are mere attributes which cannot make up a real, tangible thing; yet they help us to distinguish one genus from another, and also the several species of the same genus from one another. *Natural order, artificial arrangement*—see Q. 6.

*Words in...dictionary*—words in a dictionary are arranged artificially, neither according to their derivations nor their meanings. Thus the word *silver* is placed just after the word *silvan*. The one signifies 'composed of woods,' the other signifies 'a white metal'. There is no natural connexion between the words; they placed side by side, simply because they begin with the letter S.

*Linnæan system*—see Q. 1. *Early stage*—i. e., when he first begins to learn. *Exclusively*—leaving out of account the natural system altogether. *Are hindrances...knowledge*—artificial systems are based upon one set of *superficial* characters. They do not tell us of *all* the characters of plants and their *internal organism*.

They are, therefore, very imperfect and are rather obstacles to the acquisition of perfect knowledge. *Aim at*—try to gain. *Binding*—classifying. *Bonds*—ties. *Natural affinity*—unity of type or resemblance imposed upon all things by nature.

*This can...properties*—we can classify things according to their natural order if we take a very comprehensive view of their generic characteristics as well as note carefully all their specific characters—the minute details that distinguish one species from another. *Broad*—comprehensive. *General effect*—i.e., the attributes common to the whole class. *Accurate*—minute. *Special properties*—specific characters. Those attributes which can be detected only by a minute analysis and dissection.

*Page 5. Names*—e. g., *lily* and *water-lily*. *Common*—unscientific. *Superficial similarity*—resemblance in some unessential and external points,—not real affinity. *At discrimination*—to find out and distinguish the essential points of resemblance or difference. *Lily*—a handsome flowering plant, growing on hills and valleys, of the genus, *Lilium*. *Water-lily*—an aquatic plant of the genus *Nymphaea*. *Character*—the structure and development, the nature and properties. *Organs*—as *stamens*, *pistils* &c.

*Papaverous*—pertaining to the nature of the *poppy*—a plant with showy flowers and a milky juice. From one species of this plant, opium is obtained. *Family*—a group of organisms more comprehensive than a genus. *Good reasons*—viz., the water-lily resembles the poppy in structure and physiological properties. *In this...locomotion*—in the present time when railways and steamboats have made travelling so cheap and easy. *Omit*—forget.

*Local museums*—the museums of the particular places which he may happen to visit at the time. *Museum*—(a temple of the Muses; a place of study) a repository of natural, scientific, or literary curiosities, or of works of art.

*The one thing...locality*—Instead of taking a superficial view of many things and thus distracting his attention, the student should devote his attention to the characteristic object of the locality. Thus at Agra, he should observe attentively the stone works; at Delhi, the ivory works; at Ranigunge and Chunar, the pottery works. *Characteristic of*—peculiar to. *Generally*—in a superficial way.

### CRITICAL QUESTIONS WITH ANSWERS.

**Q. 1.** Explain "Linnæan system of Botany."

**A.** The system founded by Linnæus, a celebrated Swedish naturalist, professor of Botany in the University of Upsala. His

system was an artificial one. It rested, not on the structure or physiological properties of plants, but on the identity in the number of *stamens* and *pistils*. But his system, though artificial, paved the way for the natural system of Jussieu. The flowers were arranged under classes and not according to the point of their natural resemblance; but to their agreement in name, Blackie objects to this.

**Q. 2. What is ment by classification?**

A. Classification is the distribution of things into groups according to some common characters. It enables us to distribute the immense variety of things in the world into certain parcels of greater or less compass, called *genera* and *species*.

**Q. 3. What are the principles upon which classification depends?**

A. (1) Classification depends upon a most prominent characteristic of our mind—the *desire of unity*. We are lost in the multitude of the objects presented to our observation, and it is only by assorting them into classes that we can reduce the infinity of nature to the finitude of the human mind. "The conscious Ego, by its nature one, seems also constrained to require that unity, by which it is distinguished, in everything which it receives.—Sir William Hamilton.

(2) Classification depends upon the *unity of type* which Divine reason has imposed on all things. *Vide* Q. 5. below.

**Q. 4. Explain what is ment by genus and species.**

A. A *genus* is a group of objects closely connected by common characters or natural affinities. It contains a larger number of individuals than a species. A *species* is a group of individuals agreeing in common attributes and designated by a common name. It is subordinate to a *genus*. A *species* comprehends more attributes than a *genus*, but extends to fewer individuals. Thus, man is a *species* under animal as a *genus*. Thus the lion, leopard, and tiger are *species* of the *genus* Cat.

**Q. 5. What do you understand by unity of type? How is it discoverable by human reason?**

A. By unity of type is meant that fundamental agreement in structure which we see in organic beings of the same class and which is quite independent of their habits of life.—Darwin. If things are constructed after a common type or model, they will resemble one another in some essential points, in a certain typical form or structure of body—however much they may vary in some minor points. This general agreement in structure pervading all created things is called *unity of type*.

For the second part of the Question, *vide* explanation of the passage. *This classification...things.* See Notes, p. 17.

**Q. 6.** Explain what is ment by a Natural order and an Artificial order.

**A.** A *natural order* is based upon *natural* affinities or essential points of similarity. It classifies objects according to the largest number of their points of resemblance. An *artificial order* is an arrangement based on *superficial* characters. It is chiefly adapted to the convenience of the student. In Botany, an artificial system is based upon *one single class* of characters in the external parts of plants.

**Q. 7.** Explain :—(a) *On account of the vast variety of objects in...minds.* (b) *This regulative principles...Divine reason.* (c) *This classification depends on...all things.* (d) *This can only be done by a broad view...properties.*

**Q. 8.** Writes notes on :—(1) *Manifestation of divine reason.* (2) *Fundamental type.* (3) *Parcels...cempass.* (4) *Natural order.* (5) *Artificial arrangement.* (6) *Linnæan system.* (7) *Natural affinity.* (8) *Poppy family.*

**Para 4. Reasoning. Analysis :—**The next step is 'to cultivate our *reasoning* power. We should know not only that things are so and so, but how they are, and for what purpose they are. Man, by his nature, is always trying to find out causes of things. Young men should be on their guard against taking an accidental sequence or circumstance for a real cause. Finding out real causes in moral and political matters is especially difficult. A course of thorough mathematical training is useful in attaining the habits of correct reasoning ; but it is not enough in reasoning on political, social, and moral questions, where the conditions are uncertain and varying.

*Upon...reasoning*—after having carefully observed and classified facts, we proceed to a more difficult process—we try to find out, by our power of reasoning, the relations that exist between things. *Well-assorted*—well-arranged. *Subtle structure*—complex fabric. A fine and complex knowledge of things ; the knowledge of causes of things follows the knowledge of mere facts as a fine and complex fabric is built upon a plain foundation. To find out the causal relation between different things is a more difficult process than to observe and classify them. *Things...so*—the structure, form, &c., of things. This is done by the faculty of observation. *How they are*—the efficient causes of things. *For what purpose*—the final causes ; the end to attain which the thing is created, *We would*

*know only...purpose they are* :—Blackie writes this passage while making his observations on reasoning.

We wish to know not only that things in different sizes, shapes, &c., exist, but their previous states or material causes, and the objects of their existence or final causes. We not only collect facts by our observing power, but also inquire into their causes by our reasoning power.

The essential...require—See Q. 5, page 30. *Essential unity*—God is, by His essence or nature, one. *Necessary unity*—God being one, things which proceed from Him, *must of necessity*, have a uniformity of character. *Processes*—methods, the laws of development. *No less than*—also. *Type*—structure, form. *Both*—unity of laws and unity of type. *Divinely emanated*—issuing from God.

Our human...reason—Harmony and order are the chief characteristics of God's creation. The human soul, because it is emanated from God, has an innate love of harmony and order. It is perpetually engaged in finding out a harmonious plan for regulating our lives. We are also compelled by the necessity of our nature to seek such a harmony in the laws and phenomena of this world which is created by Divine reason. *As*—because ; in as much as. *Proceeding from*—created by.

Page 6. *Working out*—discovering. *Consistency of plan*—a harmonious, intelligent, and scientific plan according to which we are to regulate our lives. *To speak...popularly*—to use an expression which can be easily understood by the common people. *Processes*—acts and operations. *Little lives*—our short lives here on earth. The mind of man, is called *Microcosm* or "little world", in distinction from *Macrocosm* or "large world" (the universe). So Shakespeare compares man to a little republic :—

“—And the state of man  
Like to a little-kingdom, suffers then  
The nature of an insurrection.”—*Julius Cæsar*.

Again :—

✓ “We are such stuff  
As dreams are made of, and *our little life*.  
Is rounded with a sleep.”—*The Tempest*, Act IV.

*Naturally*—by the necessity of our nature. *Determined*—led. *Unity*—agreement. *Consistency*—harmony ; mutual dependence. *Necessary dependence*—the relation of dependence as of an effect on its cause, the existence of the effect. *Operations*—acts and processes ; modes of working.

**In reason**—may mean (i) depending, for its existence, on Divine reason; (ii) as the manifestation or outcome of Divine reason; (iii) in accordance with, or in obedience to, the laws imposed upon it by Divine reason; (iv) pervaded by Divine reason. As water is the element in which the fish lives, so Divine reason is the element in which the world exists, *i.e.*, the intelligence of an all-wise Creator is present in everything of this world. *By reason*—guided and governed by Divine reason. *For reason*—for the fulfilment of some end of Divine reason. *The sense is*—this world being created by an intelligent God, has all its parts arranged in a rational plan. This plan is capable of being grasped and understood by men, who are themselves rational beings.

**A world which exists...for reason** :—Blackie writes this passage while showing the connection between the reason of God and the reason of man.

Everything in this world *owes* its existence to the reason of God; it *continues* to exist, because God in His reason wills it; and it exists for a *purpose* known to the reasoning God. The creation, continuance, and object of everything in this world bear marks of God's reason.

*The quality*—the peculiar characteristic or tendency, *Seek out*—discover. *Determines*—induces; prompts. *Unity*—uniformity in type and character. *Chain of things*—succession or series of facts and phenomena, each depending on, and bound to follow, its antecedent like the links of a chain. *Phrenologists*—those who profess to discover the traits of a man's character by examining the surface of the head or skull. *Causality*—see Q. 7, page 31.

*For the cause...it*—In a series of forces, having their origin in God and following one another in regular and invariable succession like the links of a chain, the one link, event, or force, just preceding the other, is called by the common people *the cause*; and the one, immediately following it, is called *the effect*.

*Popularly*—*i. e.*, by the common unscientific people. *Point*—link, event. *Necessary succession*—invariable series of antecedents and consequents. *Divinely-originated*—proceeding from God. God is the first cause from whom originate all powers. *Precedes*—stands just before the thing or event.

*So contentedly superficial*—so dull as to be satisfied with a mere empirical knowledge of a thing, *viz.*, that a thing *is*, without trying to find out its cause. *To feed on*—always to rest satisfied with. *Unexplained facts*—eternal phenomena not accounted for by a cause.

**There are few...unexplained facts** :—Blackie writes this



passage while explaining why man is always ready to inquire into the causes of things.

A knowledge of things merely as they are, and not how and why they are, satisfies few men ; most men do not rest satisfied with mere facts, but try to find out causes of things.

*Ready assumption...fact*—the eagerness with which we assume anything—even a false cause—to be a true cause. *Fact*—event ; effect. *None*—no cause, *Ample*—copious. *Characteristic*—distinctive feature. *Normal*—healthy.

*To look to*—to be careful about. *In this matter*—in searching the cause of an effect. *Imposed on*—deceived. *Easy habit*—the habit arising from our love of ease—a disinclination to severe thought ; for, to find out the true cause of a thing often requires hard mental labour. *Taking*—assuming. *Accidental*—falling out by mere chance. *Sequence*—simple succession. *Circumstance*—event.

*Abundant*—copious. *Vicinity*—neighbourhood. *The Atlantic Ocean*—the west winds carry the vapours, which rise from the Atlantic Ocean, towards Britain. The masses of clouds, opposed by the high ranges of mountains, burst in torrents in the vicinity of the abrupt cliffs. In the west of Britain the average rainfall is from 80 to 150 inches.

*Comprehend*—understand. *Comparative mildness*—the climate of Oban is milder, i.e., less severe in winter, as compared with that of Edinburgh or Aberdeen, though all the three towns are nearly in the same latitude. *Oban*—a sea-coast town in Argyleshire, Scotland, (Lat. 55°5'). *Edinburgh*—capital of Scotland, (Lat. 55°9'). *Aberdeen*—the principal city in the north of Scotland (Lat. 57°3'). *Impart*—contact. *Broad*—vast. The breadth of the Gulf Stream in its narrowest portion is 50 miles. *Impart*—pressure ; rush.

*Current...Mexico*—the Gulf Stream, the great oceanic current, issues from the Gulf of Mexico, with a temperature of about 86°. It flows in a north easterly direction along the American coast, until it reaches the islands of Newfoundland, when it sweeps across the Atlantic and divides into two portions, one of which laves the shores of the British Islands. The mildness of the winter season at Oban is due to the fact that its shores are washed with waters heated under a tropical sun.

*The impact of a broad current of warm water from the Gulf of Mexico.*—The pressure of a large current of warm water, known as the Gulf Stream, flowing from the Gulf of Mexico towards Europe and modifying the climate of the places with which it comes in contact.

Page 7. *Region*—field, department. *Region...politics*—ethical and political worlds. *More complex*—more complicated than those in the physical world, where the facts are fewer and simpler. *Strong*—powerful. *Species*—a fallacious kind of reasoning. *Assumes*—takes for granted. *The causal...facts*—that the facts stand in the relation of cause and effect. *Of*—is a misprint for *on*. *On which...based*—on which the causal reasoning of the whole argument depends, and which is the very thing that should be proved. *It*—reasoning.

*In the region of morals...based*.—In physical science it may be easy enough to discover the cause of things, but in the region of morals and politics where we have to deal with a more complicated set of facts, and where our strong prejudices prevent our impartial examination we often find instances of a kind of reasoning that without trying to prove things as related to one another in the shape of *cause* and *effect*, we assume them to be so related.

*Discourse*—speech. *Noted*—well-known. *Demagogue*—a popular leader ; commonly used in a bad sense, an unprincipled political leader who seeks to control the mob by specious and deceitful arts. *Assertion*—affirmation. *In*—expressed in. *Various forms*—different ways ; the same idea is repeated in varied forms of expression. *Illustrations*—examples. *Propositions*—subject of the discourse ; the principle, viz., ‘all the miseries...government.’

*The monarchico-aristocratic government*—a government in which the sovereign power is vested in the King and the nobles. The constituent parts of Legislature of England are the King, the House of Lords and the House of Commons. The House of Lords consists of the aristocracy, the great nobles and peers, of the land. The House of Commons, before the introduction of the several reform bills, consisted of members, the majority of whom were nominated either by the King or the great lords ; so that the House of Commons was practically under the influence of the King and the lords, Therefore the government of England is described as a monarchico-aristocratic government.

*Cured*—removed. *As...wand*—as suddenly and marvellously as the magician performs wonder by the touch of his magic rod. *Introduction*—substitution ; adoption. *Perfectly*—purely. *Democratical government*—government by the people, without either the king or the nobles. *Argumentation*—reasoning. *A species &c.*—a kind of reasoning. *Vitiated*—rendered fallacious.

*Obvious...through*—clear from the beginning to the end. *Assumption*—taking for granted without sufficient proof. *One*—

emphatic. See Q. 12. *Imaginary cause*—the cause existed only in his imagination—it was not a true cause. *Imaginary cure*—the remedy, *viz.*, a purely democratic government, which he proposed for removing the social evils, was also the coinage of his brain, was equally false. *In the cultivation of*—for the purpose of developing. *Submit*—place themselves under. *A season*—some time.

After the Platonic recipe—in accordance with the method prescribed by Plato, a great philosopher, who flourished in the 4th c. B. C. He taught in the *Academeia*, a garden in the suburb of Athens. It is said that over the door of his Academy was written this inscription, *Let none but Geometicians enter here*. *Platonic recipe*—The advice of Plato, the great Greek philosopher; 'recipe,' Latin for 'take,' is the first word written in doctors' prescriptions, hence prescription (for medicine); advice.

*This*—the study of mathematics. *Strengthen*—make strong; give steadiness to. *Binding power*—the powers of the mind that enable one to trace the necessary relation that exists between causes and effects. *The inexperienced*—the beginner, who is not acquainted with the true method of reasoning.

*Necessary dependence*—as, the corollary of a proposition necessarily depends upon the proposition itself. *Unavoidable sequence*—if one phenomenon is *invariably* and *necessarily* followed by another—it is called unavoidable sequence; as, two, when multiplied by two, shall always be four. If A and B are each of them equal to C, it necessarily follows that A and B are equal to one another.

*Pure causality*—when a certain effect is universally and unconditionally produced by a certain cause, without the intervention of any secondary causes, it is called pure causality. As, when two forces act on a body simultaneously making an angle between them (pure cause), the body shall move along the diagonal of the parallelogram of which these forces are the two adjacent sides (effect).

*Stop here*—rest satisfied with a mere training in mathematics. *Theoretical assumptions*—as, geometrical axioms. They are speculative truths taken for granted. *Conditions*—are postulates. They are agreed upon, without argument or evidence, between two reasoners. *Theoretical assumptions and conditions*—truths and conditions agreed upon and taken for granted without discussion or practical proof, like the postulates and axioms of mathematics. *Liable...disturbance*—subject to no change or exception. Since the data of a problem admit of no alteration, the result must

always be the same. *Adequate discipline*—sufficient training. *Important class*—viz., ethics, politics, religion, &c. *Human conclusions*—conclusions drawn by men on the affairs of human life, and therefore most useful to them. *The most important...conclusions*—viz.; our researches in politics, morals, and other sciences, directly connected with the progress of our race.

Page 8. *A complexity...forces*—a large number of complicated facts and forces, exercising upon one another a curious influence which it is very difficult to analyse and ascertain. *Facts and forces*—a fact (L. *facere*=to do) is something *done*, an effect produced. *Force*—(L. *fortis*=strong) is something which has the *strength* or power of producing an effect. Forces are powers which produce facts. The great Indian Mutiny is a *fact*. It was brought about by a number curiously acting and reacting *forces*, through the story of the greased cartridge served as the spark that kindled the mighty conflagration. *Liable...influences*—apt to be influenced by several causes.

*Which the wisest...correctly*—These disturbing influences sometimes baffle the intelligence of the most far-sighted men, who fail to calculate their nature and effect. Take an example. The Government of India, after carefully consulting the reports of the the several local governments, comes to the conclusion that there will be a bumper crop and that the budget will show a surplus of eight crores. But contrary to its calculation, the monsoon most unexpectedly fails. The cultivation is stopped. The bumper crop vanishes. The surplus disappears. A startling deficit stares the unhappy finance-minister in the face. *Calculate*—take into account.

*Which are...disturbing influences* :—Blackie writes this passage while showing the difficulty of reasoning in political, social, and moral questions.

In political, social, and moral matters it is very difficult to arrive at correct conclusions for three reasons : (1) the effects and causes are many and complicated, (2) the effects and causes affect one another in manners difficult to understand, and (3) the effects and causes often vary, being liable to be changed by a variety of circumstances.

*On political...comprehensive*—Moral and political problems can be decided with as much certainty as mathematical questions ; for the laws that regulate our thoughts are the same. The self-same process of reasoning, that is employed to solve a mathematical question, is used to solve a moral or political question ; therefore,

the conclusions arrived at in politics must be as correct and definite as those of mathematics. It is true that the data in a mathematical problem are few in number. They are not subject to any variation or disturbance. They are taken for granted. Whereas in a moral question the data are many. They are subject to changes and alterations. They may be challenged or denied. They are more difficult and intricate. They extend over a wider field and can only be ascertained by a more extensive observation. But when the data have been ascertained and agreed upon, the conclusion will be as certain as that of a mathematical question, because the process of reasoning is the same in both cases.

**Meaning**—That human actions are as much governed by general laws as the operations of the physical world; the only difference is that the former are more liable to disturbance than the latter, owing to the influence of prejudice, passions, &c.

*Political questions*—as, Is it safe to allow the right of local self-government to a subject nation? *Moral question*—as, Is it right for a government official to keep his tongue tied, when the government launches into an unjust war? *Social question*—as, Is it right for the English and the Hindus to intermarry? *Reasonings*—inferences; judgments. *Not less certain*—as much definite, *Comprehensive*—wide.

*Dangers*—stumbling blocks to correct reasoning. *Avoided*—guarded against; eschewed. *One-sided*—partial. *Hasty*—without due deliberation. *Distortion...vision*—perversion of judgment. *Personal passions*—private prejudices; e.g., when I hate a measure simply because it has come from a person whom I dislike. See Q. 16. *Party interests*—the well-being and prosperity of the party to which one belongs. Men who are swayed by party feelings, can seldom view a question with a mind stripped of passions and prejudices, of bias and favouritism. They always vote for measure if it is for the benefit of their party and inveigh against it if it goes against the interests of their party.

**The whole passage is figurative**—As objects seem distorted to a deranged eye, so the full bearing or importance of a great social question often escapes our observation when our judgment is vitiated by passions, prejudices, party-spirit &c.

**The politician who...facts**—See Question 17. *Fails...problem*—cannot arrive at a definite conclusion with regard to some political questions. *Uncertainty*—want of uniformity in the laws. *The science*—i. e., of politics. *Imperfect*—defective. *Interests*—party interests or selfishness. *Just appreciation*—correct estimate

**CRITICAL QUESTIONS WITH ANSWERS.****Q. 1. Give substance of Blackie's remark on Reasoning.**

A. Having collected facts by observation and arranged them into classes, the student should proceed by the help of the reasoning faculty to inquire into the causes of things—how they are, and for what purpose they are. God being one, there is a necessary unity of type or family likeness among objects even the most dissimilar, and a necessary unity in the processes of growth and development of the objects. Man, whose reason is a part of the reason of God, is always trying to discover these two unities, that is, to find out causes of things. Young men should be on their guard against taking an accidental sequence or circumstance for a real cause. A real cause is an invariable and unconditional antecedent to a phenomenon which is its effect. Finding out real causes in moral, social, and political matters, where the conditions are uncertain and varying, is much more difficult than in material things. A course of thorough mathematical training is useful in attaining the habits of correct reasoning, and a study of logic and metaphysics will strengthen the reasoning powers.

**Q. 2. Explain fully what is meant by 'Reasoning.'**

A. Reasoning is used sometimes in the sense of comparing ideas for the purpose of deducing conclusions from them; as deductive or inductive reasoning;—sometimes in the sense of 'inquiring into the causes of things.' We know a great many things by actual experience. Our senses tell us that we are thirsty, that we hear a sound, that we are affected by light. These facts are truths of sense or of immediate knowledge, and do not involve the reason. Reason comes into play when we know a thing not immediately, but by some indirect process; as when, from seeing a river unusually swollen, we believe that there have been heavy rains at its sources. Here *the mere sense tells us only that the river is high; it is by the employment of our thinking powers, or in one word, by reasoning*, that we come to know the other circumstances—that in a remote part of the country there have been heavy rains.

**Q. 3. What are the reasons advanced by Blackie for the cultivation of habits of correct reasoning?**

A. In the cultivation of the habits of correct reasoning, Blackie earnestly advises youngmen to submit themselves for a time according to the ancient direction of Plato to a systematic training of mathematics. This, he says, will strengthen the binding power of the mind, which is necessary for all sorts of reasoning and teach

the inexperienced to understand fully what necessary dependence, unavoidable sequence, and pure causality means. But the student must not be content to make himself master of purely mathematical reasoning, for mathematical reasoning being based upon the theoretical propositions which having once been accepted remain the same, and are not liable to any disturbing influence, can never serve as a sufficient training to the mind in the case of the most important classes of conclusions, with which we have to deal and which are based upon complicated set of facts that act and react upon one another in a variety of curious ways, and that may be disturbed by outward influences which even the most sagacious of us are not able to anticipate in a correct and accurate method.

**Q. 4. Explain the difference between empirical and scientific knowledge.**

A. Empirical knowledge is obtained through our senses. It is the knowledge that things *are* so and so; e. g., The river *is* swollen.

Scientific knowledge tells us that not only things *are*, but *how* they are, and *for what purpose* they are; e. g., *Why* is the river swollen?

**Q. 5. Account for the unity in the chain of things?**

A. The character of the effect depends solely upon the character of the cause. God is the only efficient cause of this universe. He has evolved existence out of Himself. He is, by His nature, *one*. Therefore there is an underlying unity of character in all things that have emanated from Him. As the sons of the same parents have a sort of family likeness, however much they may differ in height; as the works of the same author have a community of character, however much they may differ in interest and vigour; so the objects that have emanated from Divine Reason, bear the impress of the Creator's mind, and have a unity of character, a sort of family likeness; in the midst of all their apparent differences.

**Q. 6. How is Divine Unity manifested?**

A. Divine unity manifests itself in two different ways; (1) in a corresponding unity in relation to the laws by which things exist and grow; and (2) in an underlying unity of type which is traceable in things apparently the most different.

**Q. 7. What compels us to enquire into the manifestations of Divine Unity?**

A. Human souls are emanations from God. Hence they partake of the nature of their Creator, God is essentially *one*.

Human souls, therefore, possess *unity* as their most characteristic quality. Now, things which have a close affinity with one another are irresistibly drawn towards one another. The stream seeks the sea. Like seeks like. Human souls are, therefore, constrained by the very unity of their nature to seek a corresponding unity in this universe which is created by God who is one and indivisible.

**Q. 8. Explain and illustrate what is meant by 'causality.'**

A. Causality is the tendency of our nature, which determines us to refer things to their causes. By the constitution of our nature, we are unable to conceive anything which begins to be, without referring it to some cause. For example, we are struck with the appearance of a rainbow. Think we cannot that this phenomenon has *no* cause, though we may be wholly ignorant of what that cause is. Now, our knowledge of the phenomenon as a mere fact does not content us ; we, therefore set about an inquiry into the cause and at length discover that the rainbow is the effect of the refraction of the solar rays by the watery particles of a cloud. Having ascertained the cause but not till then, we are satisfied that we fully know the effect.

**Q. 9. Define a cause and an effect.**

A. When two things are so related to each other that the one is *invariably* and *unconditionally* followed by the other, the former is called the *cause* and the latter the *effect*.

**Q. 10. How many kinds of causes are there ?**

A. Aristotle enumerates four kinds of causes—the *material*, the *formal*, the *efficient*, and the *final*. The *material* cause is that of which anything is made ; as *márble* is the *material* cause of a statue. The *formal* cause is the pattern according to which anything is made ; as, the drawings of the architect would be the *formal* cause of a house. The *efficient* cause is the force that produces a change or result. God is the efficient cause of this world. The *final* cause is the end for which any thing is done—the motive for which a work is produced.

**Q. 11. What is meant by accidental sequence ?**

A. Accidental sequence is a pure and simple succession, the coming of one event after another in point of time, without any *causative* energy ; as the flight of a bird from the branch of a tree is immediately followed by the fall of a fruit. The fall of the fruit is an accidental sequence. The flight of the bird has no causative energy, for the bird may fly a hundred times without causing the fall of any fruit.

**Q. 12. Point out the fallacy in the argument of the demagogue.**



A. The argument of the demagogue is bad, because (i) he assigns *one* cause for the miseries of the country. They are, however, due, not to one cause, but *many* causes. (ii) The cause he assigns is *not the cause*; for forms of government have very little to do with social evils. (iii) The remedy he proposes is equally false; for the democracies that existed in old days were *not* free from social evils.

**Q. 13. Discuss the importance of the study of mathematics.**

A. A system of thorough mathematical training is of the highest importance to a young student in the cultivation of habits of correct reasoning. It will strengthen the binding powers of the mind. It will teach the inexperienced really to know what necessary dependence, unavoidable sequence, or pure causality means.—*Blackie*.

**Q. 14. Explain why the study of mathematics is not an adequate discipline for the mind.**

A. The reasonings of mathematics are founded on theoretical assumptions. When once given, they are liable to no variation or disturbance. Therefore they cannot be a true discipline for the human mind, which has always to deal with problems of real life in which the premises are always fluctuating. Besides, mathematical discipline, if exclusively pursued, is apt to produce a perversion of general thought and to establish a special bent of the mind, which causes a tendency to look in a mathematical way at matters beyond the range of mathematics.—*Spencer*.

**Q. 15. Contrast the difficulties of examining a mathematical truth and a moral or political truth.**

A. (1) The data of a mathematical problem are few. (2) The reasonings are based upon theoretical assumptions which are not subject to any variation. (3) Passions and prejudices are least apt to interfere in its solution. (4) The laws being exact, the conclusions are always the same.

It is more difficult to solve a political problem. (1) The facts, upon which it is based, are too many. (2) The premises are apt to vary as our knowledge increases on those points. (3) They are liable to disturbing influences which the wisest sometimes fail to calculate. (4) Our judgments are often perverted by passions, prejudices and party-feelings.

**Q. 16. What are the great dangers to be avoided in solving a political, moral, or social question?**

A. The dangers to be avoided in solving such a question are :—

(1) **One-sided observation**—looking at a question not in all its bearings and aspects, but from *one* point of view,

(2) **Hasty conclusions**—inferences drawn without due deliberation and patient examination. (3) **Personal passions**—individual likes and dislikes. (4) **Party interests**.

**Q. 17.** Explain the causes why a politician fails in solving a political problem.

**A.** The politician cannot solve a political problem, not because the science of politics is uncertain, but because he fails (i) to acquire a perfect knowledge of the facts ; (ii) to analyse them with patient and impartial care ; (iii) to renounce all passions and prejudices ; (iv) to spurn at his own interests and those of his party.

**Q. 18.** Explain fully :—(a) *We are, by the essential unity...compelled to enquire.* (b) *Our human reason...by reason, and for reason.* (c) *The quality of mind which determines...proceeds it.* (d) *This will strengthen the binding...pure causality means.* (e) *The reasonings of mathematics...calculate correctly.* (f) *On political...questions, our reasonings...mathematics.*

**Q. 19.** Write notes on :—*Necessary unity. Consistency of plan. To feed on...unexplained facts. Impact of a current of warm water. Platonic recipe. Unavoidable sequence. Pure causality. Theoretical assumptions and conditions. Facts and forces.*

**Para V. Logic and Metaphysics. Analysis :—**A study of *logic* and *metaphysics* strengthens our reasoning powers, provided we have first acquired the general habit of thinking and reasoning. Logic enables us to think correctly and consistently, and to detect false reasonings of others. But it cannot make us think. So it is with metaphysics, which has its negative and positive uses. It teaches us the limits of our faculties, that we must not attempt to know beyond a certain extent ; also teaches us the essential realities underlying all appearances, for instance, the soul of man underlying his body. In the latter respect metaphysics is identical with theology, inasmuch as it teaches us that God is the absolute, self-existent, self-energising, self-determining Reason.

*Point*—stage of our inquiry. *Imagine*—suppose. *Not unlikely*—probable. *With the view of*—for the purpose of developing &c. *Strengthening...powers*—for the purpose of developing or improving his faculty of judgment. *Reasoning powers*—here put for the intellectual faculties generally. *Enter upon*—begin. *Formal study of logic*—a systematic course of study as followed in schools and colleges. *By all means*—certainly. *In a natural way*—by his own efforts ; naturally. *Scholastic disciplinae*—training given in schools. *After that*—when he has fairly learned to walk, i. e., to think. *Drill-sergeant*—an officer who trains soldiers in the execution

of evolutions : refers to the professor of logic. *March*—walk with measured, regular steps, as a soldier ; refers to deductive or formal reasoning. *Tactical evolution*—dexterous movements to effect a new arrangement or disposition ; refers to inductive reasoning. *Untrained locomotion*—natural way of walking without the discipline of drilling ; refers to the natural way of reasoning. *So it is &c.*—such is also the case with.

**Page 9** *Have your thinking*—learn to exercise your reasoning faculties in a natural way. *Plenty*—a mass of materials. *Scrutinise*—examine carefully. *With...eye*—critically. *Process*—method. *Arrived at &c.*—drawn your inferences. *In such fashion*—if studied in this way. *Has no*—does not deal with. *Real contents*—concrete realities. *Sets forth in order*—exhibits in a methodical way. *Universal forms*—general laws and principles, which are universally true and are liable to no variation. *Logic has no real contents, and merely sets forth in order the universal forms under which all thinking is exercised*—Logic does not supply us with facts, does not add to our knowledge of things, it only gives us in a methodical manner those principles or rules according to which we should always think in order to reason correctly and find out false reasoning in others. Logic is thus called a formal science. *Barren affair*—fruitless task. *Pure logic*—see Q. 3. *Rich growth*—plentiful supply. *Bear...life*—be of any benefit to us in real life ; teach us practical lessons.

**One may...logician**—As it is foolish to expect that a great patriot like Bruce or Wallace can be made out of a fencing master, so it is foolish to expect that a great thinker can grow out of a mere logician. Fencing may teach the sword-player to thrust or guard, to attack or parry, but can never endow him with those noble qualities—courage, patriotism, &c., that will make him a sage leader in war or a heroic defender of his country ; so logic may teach the dialectician to detect errors and expose sophistries, but never endow him with the intellectual qualities—a deep insight into nature, a wide sympathy, a keen observation, a various experience—that will make him a profound thinker—that will enable him to solve the grand problems of life or wrestle with the great mystery of existence.

Blackie writes this passage while explaining that the study of formal logic does good to those only who have acquired the general habit of thinking and reasoning.

A mere study of logic will enable a man to avoid fallacies and to detect false reasoning of others, but it will never make him a

great thinker, for that requires far higher qualities ; just as a clever sword-player may know all the tricks of attacking and defending with the sword, but that will not make him use his sword in the cause of his country and become a great patriot like Bruce or Wallace, for real fighting and patriotism require far higher qualities.

**Bruce**—King of Scotland. He won the independence of his country in the field of Bannockburn. **Wallace**—a Scottish patriot. His life was one long struggle to throw off the hated yoke of the English. He was betrayed into the hands of the English and executed. *Of*—out of. *Fencing master*—one who teaches the art of defence and attack with a small sword or a blunt flat piece of wood.

*So it is*—this is equally true of. *Formal studies*—See Q. 4. *Grammar...experience*—No man can become a great writer like Burke or Carlyle by studying the rules of grammar and rhetoric. If he possesses a natural talent for composition and has his mind stored with a rich collection of facts, and ideas gathered from a wide observation of nature and of man, grammar and rhetoric may give grace to what he writes. *Rhetoric*—the art of elegant composition. *Bear fruit*—produce good results; yield practical results. *Materials given*—facts supplied.

**A meagre...thinking**—Mechanical laws cannot make up our natural defects. If we are naturally barren of ideas or narrow-minded, all the rules of grammar, rhetoric and logic will not be able to enrich our souls with noble ideas or widen our sympathies.

Blackie writes this passage while remarking that the study of logic will strengthen the reasoning powers of a man, but it will not *give* him those powers nor enlarge his mind ; the same being the case with the study of grammar and rhetoric.

The study of the rules of thinking, writing, and speaking, as taught in logic, grammar, and rhetoric, will not fill a man's mind with facts and ideas if he has none, nor will make him sympathetic and noble if he is naturally mean and selfish.

**Meagre soul**—one whose mind is not enlarged by a wide array of facts and ideas. **Made fat**—enriched by noble ideas. **Narrow**—selfish. **Large**—full of generous sympathies.

**Intense vitality**—a superabundance of natural vigour or energy. **Wide sympathy**—sympathy with all classes and conditions of men, irrespective of colour, creed, or caste. **Keen observation**—power of closely and correctly observing things. **Various experience**—a wide knowledge of men and things produced by a varied observation. **Is worth**—is as valuable as. **All the logic &c**—all the training in logic ever imparted in schools. **Schools**—(1) schools and

colleges generally ; (2) the philosophical schools of the Middle Ages. *The logic*—the pure or deductive logic. *Regulative virtue*—logic controls our thoughts. *Creative virtue*—logic cannot enrich our minds with new ideas.

*Logic has a regulative...virtue* :—Blackie writes this passage while dwelling on the usefulness of the study of logic.

The study of logic enables us to think and reason correctly, but it will not give us the powers of thinking and reasoning.

It is useful...*painting*—Anatomy is the art of dissecting or separating the different parts of a body to discover its structure &c. As anatomy, though it cannot make an anatomist a great painter, can afford material help to a painter by giving him an accurate knowledge of the joints and framework of the body, and thus saving him from many mistakes which he is likely to make in spite of his natural talents ; so logic, though it cannot make a logician a great thinker, can afford material help to a thinker by giving him an accurate knowledge of the different links of a chain of reasoning and thus saving him from many mistakes which he is likely to make in spite of his natural talents.

*Firm hold of*—clear knowledge of. *Jointing*—joints, *Articulation*—a joint or juncture between bones in the skeleton. By “jointing” and “articulation” are meant the different steps or links in a chain of reasoning. *Framework*—skeleton or body. *Jointing...framework*—i. e., the various steps in a complicated argument. *It gives you a more firm hold of the jointing and articulation of your framework*—The knowledge of anatomy enables us to understand how the different bones and the different parts of our skeleton are joined one with the other, so the knowledge of logic will make us understand the connection between the different steps in an argument. *It*—logic. *True knowledge*—a knowledge of real life. *Performs...service*—affords us material help. *Exposure of error*—detection of mistakes. *Unveiling*—detection. *Sophistry*—fallacious reasoning. The sophists were a class of teachers who taught for pay. They were “imposters, men who employed what they knew to be false, for the purpose of deceit and getting money”.—*Aristotle. The unveiling of shophistry*.—Finding out the mistakes in arguments which appear sound but which are really fallacious. The Sophists were a body of mercenary teachers in ancient Greece, who often employed apparently correct but really false arguments.

But to proceed...*furnished*—See Q. 6. *Proceed far*—to make any important progress. *Borrow*—obtain. For, when divorced from the materials given by life and experience, logic is quite

barren of any important truth. *Moving power*—intellectual activity.

Page 10. *Fountains...water*—the living energy of the thinking mind. As the machinery of a water-mill are moved by the running waters of a river, so our intellectual activities are set in motion by the innate energy of the thinking mind. The active exercise of the thinking power of a man who can think, like the motion of the waters of a running river. *Living water*—the energies of the mind are compared to running waters. The hard and fast rules of logic are compared to a stagnant pool. *Flow, not*—cannot be derived from a study of logic. *Materials*—thoughts and ideas. *Facts*—incidents and phenomena. *Breathing*—full of living creatures. *Museum &c.*—as a museum is stored with skeletons of dead animals and not living creatures; so a book on logic is full of dead rules and not living truths.

So it is &c.—the above remarks are equally applicable to metaphysics.

*This science...faculties*—Metaphysics teaches us that human knowledge is relative—that there are several things veiled in darkness, which we can never know.

*It tends...conceit*—by teaching us the limits of human knowledge, it effectually humbles our pride. *Clip the wings*—restrain the flight of. *Clip*—cut *Conceit*—vanity, the overweening idea that we can know everything.

*To make...speculation*—as a horse, when thrown into a marshy bog, at first tosses and tumbles, turns and twists, to extricate himself from the mire, but finding that his efforts make him sink all the more, he patiently resigns himself to his fate; so a conceited man, when engaged in solving the high problems of providence, foreknowledge, will and fate; at first makes strenuous efforts to come to a satisfactory conclusion, but finding that his efforts only involve him in doubts, perplexities and contradictions, he abandons the unknown and the absolute, and comes to the known and the relative. Compare :—

"But apt the mind or fancy is to rove  
Uncheck't, and of her roving is no end;  
Till warn'd, or by experience taught, she learns  
That not to know at large of things remote  
From use, obscure and subtle; but to know  
That which before us lies in daily life,  
Is the prime wisdom; what is more, is fume,  
Or emptiness, or fond impertinence;  
And renders us, in things that most concern,  
Unpractised, unprepared and still to seek."—Milton.

*Floundering, flouncing*—rolling, tossing.' *Deep...speculation*—philosophical thoughts which have no end. *A little floundering and flouncing in deep bottomless seas of speculation*—Some troubles and difficulties in understanding matters which are beyond our comprehension, like the tumblings and struggles of an animal fallen into deep water. The bottomless nature of metaphysical speculations is well described by Milton in his *Paradise Lost*, Book ii :—

"Others apart sat on a hill, retire'd  
In thoughts more elevated, and reason'd high  
Of providence, foreknowledge, will and fate ;  
And found no end, wandering mazes lost."

*That...significance*—metaphysics tells us that we are mere atoms in this world and that our thoughts about it are utterly insignificant. *Significance*—importance. Compare :—

There are more things in heaven and earth, Horatio,  
Than are dreamt of in your philosophy.—*Shakespeare*.

The word extends over a much a wider area than we at first supposed. Compare :—

"Our little systems have their day,  
They have their day and cease to be ;  
They are but broken light of Thee ;  
And Thou, O Lord, art more than they."

*A negative result*—metaphysic tells us that 'our faculties are *not* many, that our knowledge is *not* absolute, that we *cannot* do many things. But it does not teach us what we *can* do. *For that*—because its results are negative.

*The knowledge of limits...name*—Blackie writes this passage while explaining the negative use of metaphysics.

Icarus, the son of Dædalus, tried to escape from his prison at Crete by preparing wings, but flying too near the sun had the wax of his wings melted away, and fell and perished in that part of the Ægean Sea which was called the Icarian Sea after his name. '*To usurp the function of birds*'—to fly like birds, a power which man does not possess ; metaphorically used to mean, to try to know something which we have not the power to know.

The first and most important condition of our knowledge is, that we must have a clear idea as to what powers of knowing we have and how far we can know, otherwise we shall waste our powers and time in attempting to know something which is beyond our power of knowledge, and thus know nothing. It is better for us to try to know those things which we can know than pursue

those things which we cannot know, otherwise our name will become for ever a by-word for foolish venture ; just as it is better for us, men, to walk steadily on our solid earth, which we can do, than to attempt to fly like birds in the sky, which we cannot do, and make ourselves ridiculous to all posterity like Icarus, who perished, in his attempt at high flight, in the sea which bears his name as an everlasting token of his foolishness. See Q. 9.

*Of limits*—of what we cannot. *Postulate*—condition. *Practise*—i. e., exercise ourselves in. *Walking steadily*—i. e., reasoning with accuracy. *Solid earth*—i. e., facts presented to the mind by our of sense. *To which...belong*—i. e., which are within the sphere of our knowledge. *Usurp...birds*—unlawfully appropriate the power of flying in the air which is not our element ; try to gain a knowledge of the unknown which is quite beyond the bounds of our organs of knowledge. *Achieve*—win. *Sorry immortality*—unenviable notoriety by doing a foolish act which will make one's name ridiculous for ever. *Baptising*—giving our name to (the sea) ; because a name is given to infants at baptism. Compare :—

- ! What a peevish fool was that of Crete.
- ✓ ! That taught his son the office of a fowl ?
- ) And yet, for all his wings, the fool was drowned.—*Shak.*

*Positive*—See Q. 8. *Familiar*—acquainted. *Fabric*—system ; superstructure. *Formal science*—See Q. 4.

*Metaphysics...formal science*—Metaphysics teaches us that our faculties are limited in number and power, and also about the substances that really exists under various forms and appearances. Thus Metaphysics adds to our knowledge of things, whereas Logic does not increase our knowledge of facts but merely teaches us how to correctly reason about them.

*It is...type*—See Q. 10. *Reality*—the substance which really *is* or *exists*, as opposite to forms and appearances. *Underlies*—lies at the bottom of all external phenomena. *Fleshy framework*=body. *Survives*—continues to live unchanged. *Permanent type*—unchangeable subject.

*It is...existence*—Every science treats of a special class of phenomena. Thus *Botany* treats of the growth and functions of vegetable life. *Physiology* treats of the phenomena of living organisms. *Anthropology* treats of the structure and functions of the human body. *Geology* treats of the structure and mineral condition of the globe. *Astronomy* treats of the celestial bodies. *Chemistry* deals with the changes in the compositions and constitution of molecules. But *Metaphysics* does not deal with vegetable



life, animal life, or human life ; it deals with *life per se* or *life in itself*. It does not treat of any *special* science, but of all those forces and essences which lie at the root of all sciences. It is, to quote the emphatic words of Aristotle, the art of arts, the science of sciences.

**Page 11.** *All-pervading*—embracing all the systems of knowledge. *All-controlling*—regulating all phenomena. *Powers, forces &c.*—are synonymous. *Essence*—substratum, real being, as opposite to *phenomenon*. *Of which...manifestation*—every particular science treats of some *one* of these powers and forces ; as, *Mechanics* treats of one aspect of *forces*—their action on bodies. *Aspects*—phases.

*It is...existence*—metaphysics treats of principles which are true of all existence. *Common element*—common factor ; something which remains when all other things disappear. *Existence*—abs. for con.=existing things. *Evolution*—manifestation. *Self-determining reason*—the reason of God, which is not dependent on extraneous circumstances, but decides of itself how it should act. Human reason, on the contrary, is dependent on Divine will. *A grand evolution &c.*—creation or existence is an emanation from God. In order to account for existence, Metaphysics must rise up to God. *Indwelling reason*—the reason of God which lives in, animates and sustains everything. Compare :—

“All are but parts of one stupendous whole  
Whose body Nature is, and God the soul.”—*Pope* :

*Chaos*—confusion ; the confused, unorganized mass of matter before the creation of the world. *Cosmos*—(Gr. *kosmos*=harmony) the universe, so called from the order and harmony displayed in it.

Were it not...*cosmos*—were it not for the all-controlling energy of an intelligent creator, this universe would still be a heap of jarring atoms, and not the beautiful world that it is at present. Compare Dryden, *Song for Saint Cecilia's Day* :—

“When Nature underneath a heap  
Of jarring atoms lay,  
And could not heave her head,  
The tuneful voice was heard from high  
Arise ! ye more than dead !  
Then cold, and hot, and moist, and dry,  
In order to their stations leap,  
And voice divine obey.”

*It follows*—the necessary inference is. *Absolute*—uncontrolled, unconditional, as opposed to *dependent, contingent* or *conditional* reason of man.

**Cosmic reason**—God, so called because His reason has called into existence and governs the cosmos or harmonious universe. **Limited**—finite. **Individualized reason**—the spark of Divine reason that dwells in the heart of an individual. **Identical**—the same as. **Theology**—the science of God—his existence, character and attributes.

**Metaphysics** is the...identical with theology—Metaphysics treats of the self-dependent reason, which is subject to no conditions whatsoever and which is the cause of the well-regulated universe; and as God alone possess such reason, metaphysics teaches us all about God, which is also the subject of theology.

**Aristotle**—one of the greatest philosophers of Greece. He was the pupil of Plato and preceptor of Alexander the Great. He wrote on astronomy, physics, metaphysics, logic, and politics.

**Absolute**—perfect, complete in itself. **Self-existent**—eternal; existing from Himself and in Himself. **Self-energising**—deriving His energy from Himself. and not from any other source. **Is the only idea...intelligible**—the idea of an all-intelligent, absolute Reason or God can alone explain the origin and moral government, the order and harmony, of this universe. **Held fast**—firmly maintained by.

**Pythagoras**—a great Greek philosopher. He was a great mathematician and discovered the proposition now known as the 47th of Euclid, Book I. He maintained the doctrine of the transmigration of souls. **Hegel**—one of the greatest philosophers of Germany. He is the arch-priest of absolute Idealism. **Alone**—only :—a Scotticism.

**Keystone**—the central stone of an arch. As an arch without the central stone is sure to fall to pieces, so a system of philosophy without the central idea of an all-intelligent Creator is a nullity. If we ignore the existence of God, our attempts to explain the origin and moral government of the universe will be utterly futile.

**Sane**—sound. **Age**—i. e., of materialism; the 19th century. **Place**—England. **Novelty**—charm. **Brilliant**—dazzling. **Discoveries**—as steam engine, the properties of electricity &c. **Coupled with**—together with. **One-sided**—i. e., leaning towards materialism. **Habit**—tendency. **Swerving**—leaning.

**Bais**—lit., a weight on the side of the ball, used in the game of bowls, which turns it from a straight line; hence a tendency or prepossession of the mind towards any object. As Wordsworth said :—

“The world is too much with us; late and soon,  
Getting and spending, we lay waste our powers,

"We have given our hearts away, a sordid boon,  
Plain living and high thinking are no more."

*Towards...material*—to study the external aspects of nature in order to promote the material comforts of our life. *In mere physics &c.*—it is by the exclusive study of physical sciences only that we shall be able to acquire true knowledge. *Magician's wand*—i. e., real secret ; the most effective means. *Striking out*—discovering.

*Madness of externalism*—materialism run mad. He who maintains that wisdom is to be found in mere physics, shows that his mind is unhinged by his inordinate love of materialism. *The very madness of externalism*—Paying a foolishly excessive attention to those things only, that are outside us and that can be perceived by our sense and handled by us. *Vital truths*—primary and essential principles, viz., law of cause and effect, the uniformity of Nature, &c. *From...hangs*—upon which every science is based. *Hang* is now used, not with *from*, but with *on* or *upon*. *Assert...induction*—ere known before men had any idea of what induction meant. See Q. 13.

**Page 12. The physical...causes**—The physical sciences simply describe now one phenomenon is invariably followed by another. They cannot tell you what hidden *force or power* makes the phenomena follow one another with such regularity. Thus science tells you that the combination of an alkali and an acid is followed by the production of the neutral salt ; but it is silent about the *power* that causes the effect. Now in this regular order of antecedents and consequents, shallow thinkers may mistake the invariable antecedent for the *cause* and the invariable consequent for the *effect*, leaving out of account the Divine operator who brings about the change. *Sequences and causes*—that A follows B is a case of sequence. But from this it is not to be inferred that B is the cause of A. Night follows day, but we can not therefore hold that day is the cause of night.

**Their...operations**—What they call *laws* are, strictly speaking, not laws but the modes of working of the Divine operator.

*So-called*—so named, but with doubtful propriety. *Operator*—God, who *causes* one phenomenon to follow another and gives the cause the *power* to produce the effect. *Transgressing*—going beyond. *Special sphere*—proper province. *Take no account*—cannot take into consideration. If a chemist is to say that the changes in the composition and constitution of molecules are produced by the power of an All-intelligent Creator, he will clearly be guilty of leaving the proper bounds of his subject and encroaching

upon the province of theology. *The absolute &c.*—God is absolute Reason. He manifests himself in every part of the creation and is the regulating force which contrives every thing. As Cowper says :—

"In the vast and the minute, we see  
The unambiguous footsteps of the God  
Who gives its lustre to an insect's wing,  
And wheels his throne upon the rolling worlds."

*All-plastic*—having the power to give shape to a mass of matter, *All-plastic reason*—the reason of God shaping all things. *Offspring*—children.

*Old Greek poet*—Aratus, the author of a Greek poem, entitled *Phenomena* and marked by a pure style. He was a native of the same province—Soli in Cilicia—as St. Paul, who quoted from Aratus in his speech to the Athenians :—

"Ye men of Athens, you should seek the Lord, though he be not far from every one of us : for *in him we live, and move, and have our being* ; as certain also of your own poets have said, For we are also his offspring"—*The Acts*.

*The Apostle*—St. Paul, the Apostle of the Gentiles. He was a bitter persecutor of the Christians, but he was divinely converted into the faith of the persecuted, and devoted himself to proclaim to all mankind the gift of God in His Son. After a life of incessant fatigue, suffering, and anxiety, he suffered martyrdom at Rome.

*In...being*—by whose divine power and grace we have come into the world and live and move about in it. *Reasonable*—based upon reason, neither dogmatic, nor blindly believing, nor intolerant of scientific investigations. *Reverent speculation*—investigation into the nature and creation of this universe carried on in a spirit of humility and reverence to God. *Seek*—try to find in the books taught in the schools. *Find*—actually obtain.

*By the experience...life*—by living a truthful and virtuous life. No amount of abstract study of theology and metaphysics can give him a true knowledge of God and His goodness ; it can only be attained by living a good and manly life and by realising His grace in his own life.

✓ *He will then...mother*—When all his obstinate questionings concerning the origin and moral government of this world, concerning death and the life beyond the grave, will be laid at rest—when the peace of the Lord, that passeth all understanding, will fill his soul with sweet tranquility—when he will be able to rest in peace upon his steadfast faith in God, like a child sleeping peacefully upon its mother's bosom, then, and not till then, can he be said to

have attained a true knowledge of theology and metaphysics—the science of God.

*Found*—is opp<sup>t</sup> to *seek after*. *David*—King of Israel, Warrior, Psalmist. Prophet. In his *Psalms*, as in a faithful mirror, is portrayed his firm trust in God: "David's life and history, as written for us in those Psalms of his, I consider to be the truest emblem ever given us of a man's moral progress and warfare here below. All earnest souls will ever discern in it the faithful struggle of an earnest human soul towards what is good and best—struggle often baffled, sore baffled, driven as into entire wreck, yet a struggle never ended,—ever, with tears, repentance, true unconquerable purpose, begun anew."—*Carlyle*. *Army*—band. *Psalmists*—writers of poetic compositions of the highest order; as, Josiah, Asaph, &c.

### CRITICAL QUESTIONS WITH ANSWERS.

**Q. 1.** Does Blackie recommend young men to enter upon a formal study of Logic and Metaphysics or not? Give his own opinion.

**A.** To this Blackie answers—by all means. If you have first in a natural way, as opposed to mere scholastic training, acquired the general habit of thinking and reasoning. You must think first, and then ask the logician to teach you the processes of reasoning and thinking. But in as much as logic is merely the science of forms, and lays down the processes of thought which are applicable to all sciences, and in as much as, it does not deal with facts, it is not to be expected from logic that development of the mind which will lead to great results in life. Logic has a regulative; but not a creative virtue. It gives you a mere firm hold of the jointing and articulation of your frame-work, but it can no more produce beautiful painting. Logic only performs excellent service in the exposure of error, and the unveiling of sophistry.

Metaphysics has two ends. 1st. *The Negative side*. In the negative side, metaphysics teaches us the limits of the human faculties. It is called negative for it teaches us what we may know as our faculties are limited or what we cannot comprehend with our limited faculties. 2d. *The Positive side*. In its positive side metaphysics teaches us of that unknown something which underlies all the external manifestations. According to Prof. Blackie, theology is closely allied to metaphysics; and he recommends every student to study it with an unprejudiced mind. It is not like Logic a purely formal science; on the contrary, it is the science of the fundamental and essential reality—called *God*.

**Q. 2. How does Blackie prove that metaphysics is identical with theology ?**

**A.** As metaphysics deals with that something which underlies all phenomena in every science, it is therefore a common element in all existence. Now what is the common element with which metaphysics deals ? It is the cosmic reason of God which prevails all existence ; for were it not for this indwelling reason the world would become a chaos. Metaphysics, therefore, practically speaking, is identical with theology ; for it deals with the cosmic reason of God.

**Q. 3. How may the study of logic prove beneficial to a student ? Illustrate your answer by an illustration.**

**A.** A student should enter upon a formal study of logic when he has acquired the general habit of reasoning by the exercise of the faculties which Nature has given him. He should, (1) learn to exercise his thinking powers ; (2) acquire stores of facts to think about ; and (3) study logic to test the validity of the reasonings thus performed in a natural way.

In walking, it is absolutely necessary that, *first*, we must have legs ; *secondly*, we must learn to walk in the ordinary manner ; *thirdly*, we may go to a drill-sergeant to learn to walk with measured steps. So in reasoning it is necessary that, *first*, we must be gifted by nature with reasoning powers ; *secondly*, we must learn to exercise them in a natural way ; *thirdly*, we may study logic to become close and correct reasoners. Both in walking and reasoning, the natural process comes before the artificial. As we naturally and instinctively learn to walk, before we receive any training from the drill-sergeant, so we naturally learn to think and reason before we receive any instruction from the professor of logic.

**Q. 4. Define Pure Logic.**

**A.** *Pure Logic* is the science of the forms, or of the formal laws, of thinking, and not of matter or concrete realities.

Pure logic is also called *formal, deductive, or syllogistic* logic, in which no more is inferred than is already contained in the premises ; for example, All men are mortal, therefore the present generation of Englishmen will die, is a *formal* inference, the conclusion is within, or less than, the premises.

**Q. 5. What do you understand by a formal science ? Show that logic is a formal science.**

**A.** Formal sciences are those that teach us the universal *forms*, or types under which all thinking is exercised. They deal with abstract principles and not with concrete realities.

Logic is a formal science, because it has no real contents and merely sets forth in order the universal *forms* which underlie all our reasonings. It is a barren study, because it deals with theoretical assumptions—not with real facts of life.

**Q. 6. What are the uses of studying Logic ?**

A. Logic teaches us to scrutinise with a nice eye the process by which we arrive at our conclusions. It has a regulative virtue. It arranges and classifies, guides and governs, our thoughts. It exposes errors and unveils sophistries. It gives us a clear and accurate knowledge of the different links in a chain of reasoning and saves us from mistakes.

**Q. 7. How can logic lead to the discovery of truth ?**

A. Logic, if studied by itself, can never lead us to the discovery of important truths. If it is to be made a source of truth and discovery, it must borrow its power from the innate vigour of the mind. The logician must not seek to draw his inspiration from pure logic, which will supply him with cut and dried rules, but from the living energy of the thinking soul, which will supply him with sustained intellectual vigour.

**Q. 8. Define Metaphysics ?**

Metaphysics—(L. *meta*=after, and *physicos*=relating to external nature ; *after* those things which relate to external nature. The term was first used by the followers of Aristotle, as a name for that part of his writings which came *after* the part which treated of physics) the science of *real*, as opp. to *phenomenal*, being, the science of the conceptions and relations which are true of every kind of being. It teaches us what our understandings are, or are not, fitted to deal with. It determines what can, and what cannot, be known of being.

**✓Q. 9. What are the two-fold uses of Metaphysics ?**

i. Negative uses. Relativity of human knowledge, Metaphysics is useful because (a) it acquaints us with the necessary limits of our faculties. It teaches us that we can know only the *relative*—nothing existing absolutely ; everything is known according to the constitution of our faculty of sense.—*Kant*. It tells us that whatever we know, or try to know—God or the world, mind or matter,—we know, and can know, only in so far as we possess a faculty of knowing in general ; and we can only exercise that faculty under the laws which control and limit its operations. However great and infinite therefore may be the universe and its contents—these are known to us, *not as they exist, but as our mind is capable of knowing them*.—*Sir W. Hamilton*.

(b) It teaches us humility. It humbles our pride. It prevents us from attempting to soar into heights where our faculties can never carry us. It tells us that this universe, with its multitudes of words rising beyond worlds, its systems blending into systems, is infinitely more wonderful than we imagine.

ii. **Positive uses.** Metaphysics not only warns us against errors and delusion, but teaches us positive truths. It teaches us the essential truths which lie at the foundation of all sciences. It is the science of fundamental and essential reality, of that which underlies all appearances. It gives us the knowledge of the absolute and cosmic Reason, so far as it is knowable by our limited reason. It is identical with theology.

✓**Q. 10. Explain:—***The knowledge of limits is the first postulate of wisdom, and it is better to practise walking...our name.*

A. A clear, definite idea that human knowledge can go thus far and no further, is an absolutely necessary condition of our knowledge. For if we do not start with a clear knowledge that our faculties are few and our knowledge is finite, we shall be tempted to sail beyond the hemisphere of our knowledge and shall be landed in the dreary domain of delusions.

It is better to devote our energies to things, which are within the bounds of our knowledge, which are cognisable by our senses, and which can be solved by our finite intelligence—than to make futile struggles to know the unknown and the unknowable, and to waste our energies upon abstruse metaphysical questions, which are quite beyond the sphere of our knowledge. If we do this, we shall fail miserably and only make ourselves ridiculous like Icarus, who tried to soar in the sky, had the wax of his wings melted, and perished in the Ægean Sea. Like the foolish attempt of Icarus, our futile efforts will only serve to point a moral or adorn a tale.

**Icarus**—the son of Dædalus. Both father and son were imprisoned at Crete by Minos. To escape from the place they prepared wings. Dædalus safely crossed the Ægean Sea; Icarus, who soared too near the sun, had the wax of his wings melted away, and fell down into the Ægean Sea. That part of the Sea, where he perished, was called after him the Icarian Sea.

**Q. 11. Explain:—***Metaphysics is the science of fundamental and essential reality, of that which underlies all...type.*

A. Our knowledge is either of mind or matter. What do we know of matter? Matter appears to us under the forms of extension, solidity, &c. It is a common name for a series of *appearance or*



*phenomena* manifested in co-existence. But as they are phenomena we cannot think them the phenomena of *something* that is solid &c. This something, which lies at the root of all phenomena, Blackie calls the *fundamental or essential reality*. It is something unknown and inconceivable *in itself*, but can only be apprehended by the attributes that cluster round it. Sir W. Hamilton calls it the *substratum*, which cannot be known absolutely, *i. e.*, considered apart from its phenomena. Kant calls it *Noumenon*, the *thing in itself*, which is distinguished from the *phenomena* through which it is apprehended by the sense.

These phenomena are perpetually changing. But the substance—that lies at the bottom of these appearances, behind the changes and modifications—is *essential, real, and unchangeable*. Take an example. The body undergoes various changes in structure and height, shape and colour. The baby in the nurse's arms grows into a lad, the lad blooms into a youth, the youth develops into a bearded man, the man decays into a decrepit old fellow. How striking are the changes that have taken place in the body. The features are quite changed. The bodily structure is completely altered. But the *personality* is not changed. The *identity* continues. Behind all these bodily changes is the *Ego—the conscious subject* of all these modifications—in itself, permanent, unchanged, unchangeable. Like the Ego or soul in the human body, there is something at the root of the fleeting phenomena. Metaphysics teaches us about this essential and fundamental reality.

**Q. 12. Show that metaphysics is identical with theology.**

A. Metaphysics is the common element of all existence. It deals with conceptions and relations which are true of every kind of being. Now, all existence is an evolution of God, for we can hardly explain the order and harmony that pervade this universe unless we believe it to be a manifestation of God; therefore metaphysics treats of God so far as He can be known by our limited reason. Therefore it is identical with theology—the science of God. Let us put it in the form of a syllogism:

Metaphysics is the science of all existence.

All existence is the manifestation of Divine reason,

∴ Metaphysics is the science of Divine reason.

**Q. 13. Explain what is meant by Induction**

A. *Induction* is the act or process of reasoning from a part to the whole, from particulars to generals, from the individual to the universal. *Induction* is the process by which we conclude that what is true of a certain individual of a class, is true of the whole

class, or what is true at certain times, will be true in similar circumstances at all times.—*Mill*.

**Q. 14. Explain :—***The fundamental...truths from which the possibility of all sciences hangs, assert...all induction.*

**A.** There are certain truths which are necessary and universal, which are not derived from induction, but which must be *presupposed* to make induction possible. These are *a priori* (existing prior to experience) truths,—intuitive truths which we inherit from our birth, which are not derived from experience, but which must have *pre-existed* in order to make experience possible.—*Coleridge*. Take an example. Experience says, This, that and the other body (*some* bodies) are observed to gravitate. We infer by induction that all bodies gravitate. The antecedent (*some* bodies) is *limited*, the consequent (*all* bodies) is *unlimited*. But no conclusion must contain more than is contained in the premises from which it is drawn. Something therefore has been added to the antecedent to legitimate the inference. What is *that*? The general principle that *Nature is uniform in her operations*. All scientific induction is based on this assumption. It is a principle which we suppose in all our inductions. *It cannot be itself a product of induction.*—*Sir W. Hamilton*.

**Q. 15. What are the evil effects of an exclusive devotion to physical pursuits? How may they be counteracted?**

**A.** An exclusive devotion to physical pursuits exerts an evil influence in two ways, (1) It makes us exclusively employ our faculties in the easier and more amusing observation of the external world. (2) It inhabituates us only to the contemplation of the phenomena of matter, in which everything is determined by the laws of a blind or mechanical necessity, and thus makes us materialists..

Metaphysics counteracts the evil tendencies of this one-sided study. It teaches us that the so called laws of nature are merely modes of operation, that behind these laws there is the Law-giver—the all-plastic Reason of whom science can take no account and that this absolute Reason is God.

**Q. 16. Explain with reference to the context.—**(1) *So exactly it...thinking.* (2) *It must always...garden of life.* (3) *One may...Bruce or a Wallace...logician.* (4) *A meagre soul can never be made fat...rules of thinking.* (5) *But to proceed far in the discovery...furnished.* (6) *It tends to clip the wings of our conceit...less significance.* (7) *And all existence is merely a grand evolution...theology.* (8) *An essentially reasonable theology...bosom of its mother.* (9) *It is neither botany, nor physiology...manifestation.*

(10) *The idea of God...keystone of all sane thinking.* (11) *Let metaphysics be studied...results in induction.*

Q. 17. Write notes upon :—(1) *Logic has a regulative, not a creative virtue.* (2) *The knowledge of limits is the first postulate of wisdom.* (3) *All existence is merely a grand evolution of self-determining reason.* (4) *Cosmic reason.* (5) *Individualised reason.* (6) *Pythagoras.* (7) *Hegel.* (8) *David.* (9) *As the old Greek poet sung,* (10) *Bottomless seas of speculation.* (11) *Gospel.*

Para 6. **Imagination.** **Analysis:**—*Imagination*, acting with reason, is often the best and most indispensable help to the acquirement of knowledge, and should therefore be specially cultivated. It enables us to vividly call forth facts before our mind. It should be properly trained by an active exercise of the faculty.

**Function**—faculty. *Fear*—suspect. *Are impressed with*—have an adequate idea of. *Despise*—"Nothing is more dangerous to reason than the flights of imagination, and nothing has been the occasion of more mistakes among philosophers."—*Hume.* *Having to do*—dealing. *Fiction*—unreal things. *Severe student*—a critical student who studies abstruse subjects and seeks to see things in their true colour.

*But this is not the case*—on the contrary, a vigorous power of imagination is as indispensable a condition of success in the abstract sciences as in the poetical and plastic arts; and it may be doubted whether Aristotle or Homer were possessed of the more powerful imagination.—*Sir. W. Hamilton.* *Quickening*—stimulating. *The quickening power of a suggestive imagination*—The new activity roused in us by an imagination that makes us think of new things.

Page 13. *Suggestive*—capable of presenting new ideas to the mind. *Of this*—i. e., the quickening power of the imagination. *Original*—made by personal investigations. *Observations*—remarks or discoveries. *Osteology*—the science which treats of the bones of vertebrate animals. *Apt witness*—fitting illustration. *Imagination whimsically*—Imagination, when divorced from reason and left to ramble uncontrolled, leads us astray into a wilderness of perplexities and errors, a land of mists and shadows.—*Tyndall.* *Is the enemy of*—is a serious obstacle to. *Without*—uncontrolled by. *Arbitrarily*—without any system or method. *Whimsically*—capriciously. *With*—when wedded to. *Allies*—helps. *In...facts*—in all those branches of learning, as botany, chemistry &c, which deal with *real facts* as opposed to abstract conceptions.

*Imagination...poetry*—Imagination not only helps the poet to portray the beautiful and the sublime, but it is equally necessary to the professors of concrete sciences—to chemists, &c, "*Without the*

exercise of imagination, our knowledge of nature would be a mere tabulation of co-existences and sequences. The conception of Force would vanish from our universe, causal relation would disappear."—*Tyndall*. *Invent*—coin. *Mould*—shape. *Dispose*—arrange. *Graceful congruity*—elegant manner.

*Fairy tales*—stories in which fairies are introduced. *Have their value*—are very useful in their own way. They stimulate the imagination. *Wisely*—with discretion.

*But by far...cultivate*—A student will derive very great benefit and will highly develop his imagination if he exercises it upon the noble deeds of the great men of this world instead of devoting himself to fictions, for real incidents produce a deeper impression upon the imagination than fictions. *By far*—in a greater measure. *Buckles...realities*—deals with the real events of life.

*There...imagination*—It is perfectly unnecessary for a student to study romances to amuse his fancy or to exalt his imagination by vivid sketches of human character or human reverses. For, it is a well-known fact that Truth is stranger than fiction—the incidents of real life are oftentimes more wonderful than those narrated in fictions. There is hardly any character in a romance however sublime, any incident however wonderful, that has not its parallel in real life. *Going to*—reading. *Pictures*—descriptions. *Fortune*—i. e., vicissitudes. *Calculated*—expected. *Elevate*—exalt.

*Alexander*—the Great, son of Philip, King of Macedon, conquered Persia in B. C. 330, invaded India and fought with Porus in B. C. 327, and died in B. C. 324. *Martin Luther*—a German, was the great reformer and founder of Protestantism in the 16th century. *Gustavus Adolphus*—King of Sweden, was a great warrior and the defender of the Protestant faith; he died fighting in 1632. *The life of Alexander...best poetry*—Blackie writes passage while remarking that facts are better than fiction for exercising the imagination. Public life is compared to a theatrical stage. Great men incarnate the history they create, because history, as opposed to fiction, treats of great men in flesh and blood, great men who actually lived, and not of imaginary great men; and history but records the deeds of these real great men, but for whom there would have been no history.

A study of the lives of great men like Alexander the Great, Luther, Adolphus, and others, who flourished in this actual world of ours and whose deeds are recorded in history, is a better exercise for the imagination than the reading of the accounts of fictitious characters in even the best novels and poems.

*Notable characters*—remarkable personages who have played an important part on the stage of the world. *The great stage...world*—This great world which is often likened to a stage on which all the men and women are merely players. Compare :—

"All the world's stage,

And all the men and women merely players."—*Shakespeare*.

*Who incarnate...create*—See Q. 4. *For this purpose*—for the purpose of exalting our imagination. *Of more...value*—a better vehicle of imparting instruction to young students. *Not all minds &c.*—all men cannot enjoy poetry. *Impressed*—powerfully moved. There was an eminent mathematician who, after carefully studying the whole of Virgil's *Æneid* failed to find any beauty in it, and exclaimed in a puzzled way—What does it *prove*? *Imposing*—impressive. *Striking*—remarkable. *Exercise &c.*—keep our imagination occupied with. *Brings with it*—is productive of. *Double gain*—two-fold advantage.

**Page 14.** *We learn...done*—If we study biographies instead of fictions, we shall reap a double gain—we shall kill two birds with one stone. We shall learn (i) *facts of history*; (ii) *rules of conduct*—how to act under similar circumstances. We shall be able to follow the good acts of those great men and to avoid their errors. *At a...stroke*—by one effort. *Effective way*—efficient manner.

*But to train...grow*—If a student wishes properly to develop his imagination, he should not idly amuse himself by merely reading the heroic deeds of great men. Those noble deeds, however soul-stirring they may be, will do him little good if they are allowed to glide away without making a lasting impression on the mind; i. e., if they are read for the sake of pleasure and dismissed from the mind as soon as the pleasure has been obtained and the idle curiosity gratified. He should try to impress them deeply upon his imagination, to make them his own. As a man can only become physically strong by taking ample exercise and not by simply sitting idle, so a man can only become intellectually strong by actively exercising his mental faculties and not by passively studying books.

*Float*—glide gently, without making a deep impression on the mind. *Passiveness...attitude*—indolent state of the mind.

*The student...expression*—The student should make an earnest effort vividly to realise the scenes, events, and characters of the book he reads. He is not to be satisfied till all the facts, even to the minutest details, are so engraved on his mind that he can, after

closing the book, reproduce all the scenes and characters of the story with their distinctive signs, postures and features.

*Formally*—in due form; earnestly. *Call upon*—require. *Take...grasp of*—seize firmly; thoroughly to comprehend and appreciate. *Lovely shadows*—beautiful pictures. *As they pass*—as he reads of them in books. *Be content*—to remain satisfied. *Closing...gray record*—shutting up the book; the book is called a *record*, because it records or registers the deeds of great men; *gray*, because the pages of the book are of a gray or white colour.

*Storied procession*—the series of events and characters which compose the story, following one another in due order. *Pass before him*—pass before his mind's eye. *In due order*—in the order in which they happened. *Appropriate*—fitting. *Badges*—emblems; marks of distinction. *Attitude*—posture. *Expression*—look. *Through*—from the beginning to the end. *With their eyes open &c.*—they see all things, but are impressed by none. *Cram*—stuff. *Themselves*—i. e., their memory. *Carrying away*—retaining in their mind a vivid impression of. *Living picture*=glowing, life-like images. Compare Tennyson :—

“Dwell on the these (great pictures) and lose  
Convention, since to look on noble form,  
Makes noble thro' the sensuous organism  
That which is higher.”—*The Princess*.

*Significant story*—a story pregnant with moral truths. *Which...leisure*—which pictures they may call up in their mind when they will have nothing to do. Compare the beautiful lines of Wordsworth :—

For oft, when on my couch I lie,  
In vacant, or in pensive mood,  
They flash upon that inward eye,  
And then my heart with pleasure fills  
And dances with the daffodils.

*Gird...difficulty*—inspire them with fortitude in hours of danger to do and suffer like them. *Gird*—fortify. *Endurance*—fortitude. *Notable*—famous; good.

*Not what...imagination*—not what you *read* in the book, but what life-like pictures of great men and golden deeds you *see* before your mind's eye. *Pictured*—vividly represented. *Glowing gallery...imagination*—a gallery is a room where pictures are kept and exhibited. Our imagination, which retains vivid images of great men and good deeds, is compared to a gallery. *Glowing*—full of brilliant pictures.

• **Ask yourself...your imagination** :—Blackie writes this passage while remarking that whatever we read in books should be thoroughly and vividly impressed on the mind.

'Gray page' refers to the lifeless, gray-coloured pages of the book. The imagination is compared to a gallery, or room hung with pictures.

• After reading a good book we should measure our knowledge derived from it not by the number of pages read, but by the number of vivid impressions left in our mind by its reading.

**Have your...colour**—As a figure, when painted in colours, appears more interesting and beautiful than the mere outlines, so a story, when reproduced 'with appropriate badges, attitude and expression,' appears more interesting than dry facts. We should therefore try to store up in our mind distinct images all represented in brilliant colours.

*Vivid*—bright. *Full of body*—filled with picturesque materials, distinct images. *Colour*—full of glowing colour.

**Count yourself...place** :—Do not think that you have acquired a perfect knowledge of a thing, when you have simply learned that it happened on such a date. You can be said to have a proper knowledge of a thing when you know it in all its details and can raise a vivid picture of it in your mind.

Professor Blackie writes this passage while dwelling on the necessity of vividly impressing on the mind whatever facts we observe or read of.

We know a thing truly only when we can realise by the aid of our imagination the exact manner in which it took place; a knowledge of the mere existence of the thing is no knowledge at all.

*Count*—consider. *Know* opp. to *see*. *See*—i. e., with your mind's eye.

### CRITICAL QUESTIONS-WITH ANSWERS.

**Q. 1.** Give in your words the substance of Blackie's observations on Imagination.

A. Some people wrongly despise the faculty of imagination, thinking that it has to do more with fiction than with fact. Imagination, acting with reason, is often the best and most indispensable help to the acquirement of knowledge. It is as necessary in history and matter-of-fact subjects as it is in poetry, for it enables us to vividly call forth facts before our mind. By exercising the imagination on the lives of great and good men we learn at once what was done and what ought to be done. Imagination should therefore be specially cultivated, and be properly trained by an active

exercise of it and not by a mere passive presentment of facts to the mind. 'Imagination is closely connected with our feelings of the sublime and the beautiful, a cultivation of which makes our life graceful and lovely.' The imaginative faculty should therefore be exercised on good and beautiful objects of every kind.

**Q. 2. (a) Explain :—***The highest class of scientific men have been led to their most important discoveries by the quickening power of a suggestive imagination.*

**A.** The lives of eminent scientific men prove beyond dispute that they were led to make their most important scientific discoveries by the stimulus of a powerful imagination. Imagination suggested to them various hypotheses. In the course of experimenting upon the hypotheses, suggested by a lively imagination they hit upon the bright idea which afterwards proved to be a grand truth. Thus, Newton's passage from a falling apple to a falling moon was an act of prepared imagination. Out of the facts of chemistry, the constructive imagination of Dalton formed the atomic theory. Davy was richly endowed with the imaginative faculty; while with Faraday, its exercise was an incessant proceeding, accompanying, and guiding all his experiments. His fertility as a discoverer is to be referred to a great part to the stimulus of his imagination.—*Tyndall.*

Imagination is the instrument of discovery in science, without the aid of which Newton would never have invented fluxions, nor Davy have decomposed the alkalies, nor would Columbus have found America.—*Sir Benjamin Brodie.*

**(b) Illustrate the above remark in the case of Goethe.**

Goethe's strong imagination enabled him to discover many important truths. In *botany* he made the discovery that all the different parts of a plant, except the stem and the root, are modifications of the leaf. In *osteology*, he made the discovery that the intermaxillary bone, which was known to exist in lower animals, is found in human bodies.

**Q. 3. Explain :—***Imagination is necessary to the historian.*

**A.** The historian should not merely jot down facts. It is true that he cannot coin facts from his brain, that he must stick to well-authenticated facts. But he must enter into the spirit of the age he is narrating. He must arrange the facts, describe the events, manners, and customs, in such a vivid way as to make the past live again. This he can only do by the power of a lively imagination.

**Q. 4. Explain :—***Great men incarnate the history they create.*

**A.** History gives a methodical account of great deeds. These



great deeds are performed by great men. Therefore, great men are said to *create* history. If they had not lived and, by their heroic deeds, had not supplied the materials of history, there would, practically speaking, have been no history. Great men *incarnate* history, i. e., they are the embodiments, in a human form, of the character and spirit of the age in which they live. They are the *incarnations*—embodiments in flesh—of history, because all the great events which form the materials of history, have their origin in these great men and are performed by them.

**Q. 5. What are the best means of developing the imagination?**

A. (1) Fairy tales and fictions may be wisely used in the culture of the imagination. (2) It is most exercised when it buckles itself to realities—to the deeds of notable characters on the stage of the world. (3) We should store up beautiful and sublime images in the picture gallery of our imagination. (4) We should so exercise our imagination that we may be able to call up before the mind's eye all the events and characters of the story.

**Q. 6. Define Imagination.**

A. Imagination is that power of the mind by which we reproduce or create mental images of objects of sense previously perceived. Philosophers have divided imagination into two classes. (1) The **Reproductive** imagination simply re-exhibits the objects presented by perception, i. e., exhibits them without any addition or change. (2) The **Productive, Creative or Plastic** imagination is that power which the mind possesses of taking parts of our conceptions and combining them into new forms and images, more striking and delightful than those of ordinary nature.

**Q. 7. What part does Imagination play in the province of history.**

A. In history, and in the whole reign of concrete facts, Imagination is as necessary as in poetry. The historian can not invent his facts, but he must so arrange them that the picture should be graceful and consistent; and to do this is the work of Imagination. Fairy tales and fictitious narratives of all kinds, may be wisely used in the culture of the Imagination. Biackie advises students to read the lives of those remarkable men who have distinguished themselves in history. Poetry does not suit the feelings of all; but all minds are impressed and elevated by an imposing and striking fact. And the exercise of Imagination on the lives of great and good men brings with itself a double gain; by exercising the Imagination in this way we learn by one and in a

single effort, and that too in the most productive method, what has been done and what our duty is to do. Blackie greatly recommends young men to cultivate their Imagination whenever they get an hour of leisure. He says "ask yourself therefore always when you have read a chapter of any notable book, not what you saw printed on a gray page but what you see pictured in the glowing gallery of your Imagination. Have your fancy always vivid and full of body and colour."

**Q. 8. Explain fully :—**(1) *But by far the most useful... buckles itself to realities.* (2) *The life of Alexander the Great... even the best poetry.* (3) *The student should formally call upon... expression.* (4) *Have your fancy always... full of body and colour.* (5) *Count yourself... when you see it as it did take place.*

**Q. 9. Write notes on :—**(1) *Suggestive imagination.* (2) *At a single stroke.* (3) *Passiveness of mental attitude.* (4) *Gray record.* (5) *Storied procession.* (6) *Arouse the fancy... leisure.* (7) *Gallery of imagination.*

**Para 7. The Æsthetical Faculties. Analysis :—**Imagination is closely connected with our *feelings* of the sublime and the beautiful, a cultivation of which lends grace and loveliness to our life. The imaginative faculty should therefore be exercised on good and beautiful objects of every kind. Let young men, ambitious of intellectual excellence, cultivate admiration; for by admiring the beautiful and sublime in others we can ourselves approach, to a certain extent, their beauty and sublimity. The first business of the student should be to perceive beauties, and not to find faults. The comic and the humorous are useful only so far as they enable us lightly to shake off the incongruous. But the habit of seeing always the ludicrous side of things is a sure sign of an unhealthy and shallow mind.

*The word... being—*Imagination, when considered as the power the mind has of holding up before itself the images of things made known to us through sense, is possessed by every man. Every man is required to call up pictures of the past and thus to exercise his imagination. *Denoting—*expressing. *Faculty—*a power of the mind.

**Page 15. Seems... æsthetical—**but properly speaking, imagination is that faculty of the mind by which we *perceive* and *feel pleasure* in the beautiful. *Particularly—*intimately. *Intellectual—*mental. *Perceptions—*as, seeing, hearing &c. These fall under the *Intellect*. *Emotions—*feelings of pity, pleasure &c. These are classed under the *Feelings*. *Native term—*English word. *Æsthetical—*see Q. 1.

*Live bravely*—live a becoming and decorous life. *Bravely*—used in the Shaksperian sense of finely, becomingly. *Without imagination*—without much taste for the beautiful. *Compacted*—solidly built. *Let in*—admit. *Voluntarily*—willingly. *Prefer*—choose. *Natural food*—beauty is the natural food of our imagination, because it nourishes and strengthens the imagination. *Achieve*—accomplish; fulfill. *The great...existence*—the grand purpose for which we live or for which we have been created.

*To make...himself*—to perfect himself. The mind consists of three great divisions,—Intellect, Feelings and Will. Now a man attains perfection when these faculties are harmoniously cultivated. If the intellect is *exclusively* cultivated and the other two faculties are left undeveloped, the result will be an imperfect man.

*Man liveth...alone*—books cannot give the highest culture to our intellect. *Man...knowledge alone*—the acquisition of knowledge is not the be-all and end-all of our existence. There are other things necessary to make us perfect, *i. e.*, we must train our feelings and will.

*It is always...something*—Blackie translates this passage from the great German poet and philosopher, Goethe, while saying that what a man should aim at is not knowledge in general but knowledge of the great, the good, and the beautiful, and for this purpose he should culture his imagination as connected with the feelings of the grand and the beautiful.

The acquirement of knowledge, for possible uses, is always good, even though the kind of knowledge should not be the best: Knowledge is always better than ignorance—this was perhaps the meaning of the German poet. Blackie's explanation is—it is wise for a man to pick up carefully, for possible uses, whatever may fall under his eye, even though it should not be the best. See Q. 2.

*Utterance*—saying. *One*—Goethe. *Assert*—affirm. *Indiscriminate knowing*—filling our mind with a knowledge of miscellaneous things, without carefully eliminating the bad. *Always*—in every case.

*Pick up*—acquire, collect from here and there. *For possible uses*—so that this knowledge may prove of use to him some day. *Whatever...eye*—anything and everything which he may come across. *The best*—we cannot always acquire a knowledge of things which are great and beautiful. *At command*—available. *Stumble*—come across by chance. *Is not...element*—has its good points. Compare :—*There is no cloud without a silver lining*.

Nought is so vile that on the earth doth live  
But to the earth some special good doth give,—*Shakespeare*.

There is some soul of goodness, even in things evil,  
Would men observingly distil it out.—*Shakespeare.*

*Disdain to secure*—reject with contempt ; neglect to acquire. *In passing*—(Fr. *en passant*=by the way) if we happen *incidentally* to come across the good point. *Set*—hold before his mind's eye. *Worthy...pursuit*—good thing to attain which he should strive. *In general*—i. e., knowledge of every subject. *Of...indifferently*—of things chosen without discrimination. *This*—knowledge.

*So far...intellect*—if we wish to carry in our fancy living pictures of what is beautiful, we should cultivate that class of perceptions and emotions which are concerned with the beautiful ; i. e., our æsthetical faculties.

*Æsthetical...intellect*—The development of those intellectual faculties by which we perceive and feel the grand and the beautiful.

Page 16. *Which delight...attitude*—whose nature it is to exhibit the sublime and the beautiful under a variety of forms and positions. *Fall under*—are included in. *Category*—list ; class. *Accidental*—ornamental.

*But of an...soul*—the fine arts fall under the category of the best ornaments of a cultured mind. They give the noblest training to the mind as they give us a knowledge of the great, the good, and the beautiful. *Who knows...glance*—who has an acute and quick understanding ; who has fully developed his *Intellect*. *Acts...hand*—who carries out his will steadily ; who has fully developed his *Will*. The man who has trained his *Intellect* and *Will*—the first and third divisions of the mind—to the exclusion of the second division—the *Feelings*. *Do very well*—be quite successful in.

*Rough...world*—the stern duties of life which do not require graceful refinement. He may become a good soldier or inspector of police. *Ungracious*—rude. *Unlovely*—disagreeable. *Withal*—at the same time ; in spite of his being an intelligent and energetic man. *Angular*—(having an angle) sharp and stiff in character ; crochety ; eccentric. *Square*—a figure with rectilinear and *angular*, rather than *curving*, outlines ; hence, not bending ; not accommodating, but rigid, formal, and unbending. *Dogmatical*—asserting one's opinion authoritatively ; arrogant, over-bearing. *Persistent*—obstinate. *Pertinacious*—perversely obstinate. *Pugnacious*—quarrelsome. *Blushless*—shameless ; impudent. *Bumptious*—self-conceited, forward, pushing (colloquial).

*A man who...bumptious* :—Blackie writes this passage while remarking that a man cannot have true intellectual culture unless he develops his feelings of the sublime and the beautiful,

A man possessing a quick and acute understanding and a vigorous energy may do the ordinary works of every-day life well, but there may be something disagreeable and repulsive in him if he has not cultivated his feelings of the grand and the beautiful; he may be rough in manners, stiff and formal, authoritative, obstinate, pig-headed, quarrelsome, shameless, and full of brag and conceit.

**To level . himself**—The man, who possesses the unamiable of character mentioned above, is a source of constant misery to himself and to others with whom he comes into contact. If the disagreeable features of his character be removed by a culture of the æsthetical faculties, it will yield a double gain—it will convert a most disagreeable member of society into a pleasant one, and it will render his life enjoyable by making him love the beautiful.

**Bevel down**—rub off; smooth or polish. **Bevel** is an instrument to adjust the surface of work to the same inclination. **!Corners**—angularities; sharp points; eccentricities; crochets. **So constituted**—framed as above; i. e., angular, square, &c.

**Were**=would be. **Creature**—(a term of contempt) a disagreeable person. **Commence**—begin the culture of his æsthetical faculties. **Supplying...kind**—feeding his imagination upon the materials, i. e., the beautiful, which will develop it most. **Exhibited**—displayed publickly.

**Let him never...beauty**—If a man is deeply immersed in the duties of his calling, he may not be able to devote sufficient time to a systematic study of the pictures; but no pressure of work can be an adequate justification for his neglecting to pay a flying visit to the picture-gallery to snatch a bird's-eye view of the works of arts—so that he may have some sense of their beauty.

**Preoccupied**—engrossed. **Avocations**—duties. **Special business**—particular profession. **Afford**—make time to take. **Passing glance**—bird's-eye view. **Steal a taste**—acquire in a hurried way some idea of their beauty.

**Dexterous**—skilful. **Expert**—clever. **Tumbler**—one who plays tricks by various motions of the body. **Supple somerset**—a leap in which a person turns his heels over his head and lights upon his feet. The somerset is not supple, but it shows the supple (easily bending) character of the joints and limbs of the performer.

**Idle**—unprofitable; unworthy of the attention of serious men. **Tricks**—sleights or devices. **Cunning**—clever. **Litheness**—flexibility. **Ambitious of**—who aspires to attain. **Intellectual excellence**—a perfect culture of his mental faculties. **Cultivate admiration**—try to develop his feelings of wonder and approbation.

Page 17. *It is by...admire*—If you admire a beautiful thing, you naturally try to imitate it. If you admire Macaulay's style, you make strenuous efforts to imitate it. You read his works by day. You meditate on them by night. You commit to memory the passages. You transcribe his works. By constant efforts you reproduce in your style some of the beauties which called forth your admiration.

*Mount up...admire*—make some approach towards the beautiful thing that has moved our admiration. *Wonders...largely*—does not find many things to admire. *Habitual'y*—constantly. *Sympathies...narrow*—heart is not wide. *Capacities small*—intellect is weak.

✓*The worst thing...Admirari*—Blackie writes this passage while saying that the young man, ambitious of intellectual excellence, should learn to admire the grand and the beautiful.

'Nil Admirari,' Latin—not to admire or wonder at anything, was a favourite maxim of the Latin satirists Horac.

If a young man wishes to cultivate his feelings of the grand and the beautiful in a natural manner, he should never do two things—finding faults in other people's works, and admiring nothing. Wondering at nothing may be called an elegant accomplishment by some men, but it will do no good to young men, either intellectually or morally. See Q. 5.

*Educate...æsthetically*—cultivate his sense of the good and the beautiful. *Norm*—rule. *Criticising*—finding fault with. *Meaning*—unless a young man wishes to interfere with the natural growth of his æsthetic imagination, he must not make himself a critic &c.

*This maxim...young man*—see Q. 6. *Excusable*—pardoned. *Worn-outout*—broken down. *A worn-out old cynic*—an old man-hater whose life has been one of failures and disappointments. It refers to the Roman satirist Horace. *Cynic*—see Q. 6. *Intolerable* unpardonable. *In...mouth of*—when spoken by. *Hopeful*—full of noble aspirations, or from whom we hope for much good work. *Good*=good work. *Looked for*—expected. *Substantial*—of solid worth. *Sets up*—starts, begins. *Business*—profession. *Calls...criticism*—(ironical.) Blackie says that this miserable habit of finding fault with works of others is *not* criticism. *Worthy...name*—deserving of the name of criticism. *Ripe fruit*—mature result. *Combined*—joint. *Intellectual insight*—keen intellect and acute judgment. *Old*—who has fought many battles himself. Compare :—

"Let such teach others, who themselves excel,  
And censure freely, who have written well."—*Pope*.

**Only an old...fought:**—Blackie writes this passage while pointing out the ridiculousness of inexperienced young men finding faults in other people's works.

Only soldiers who have gone through many battles can properly pass remarks on the fighting of battles; so only, experienced men, and not raw young men, are fit to judge other people's works;

*Ought to have*—it is proper that they should have independent opinions of their own. *Print*—give them to the world *Matured*—ripened. *Mislead*—lead into error. *Debauch...writer*—demoralize the mind of the young man by giving him an overweening idea of his own powers. *In nature and art*—among natural objects and among creation of fancy. *Natural and healthy food*=proper and wholesome food.

Page 18: *Comical*—laughable. *Humorous*—playful, witty. *Subsidiary*—subordinate.

**The comical ..subsidiary way:**—Blackie writes this passage while remarking that in order to develop our sense of the fine and the grand we should study the sublime and the beautiful in nature and art.

Things that excite our laughter and ridicule improve our sense of the grand and beautiful in a negative and secondary manner, inasmuch as they teach us lightly to avoid the absurd and the inconsistent.

*It is a great loss &c.*—that man does not possess a very valuable quality. "Give me an honest laughter," says Carlyle, 'the man, who cannot laugh, is not only fit for treason, his whole life is already a treason and stratagem.'

*But a smile...it*—a smile performs a very important service. It enables us to dismiss from our mind, in a pleasant way, all that is absurd. It never allows the ludicrous to acquire a permanent hold of the mind. *Lightly*—in an agreeable manner. *Shake off*—banish from our mind. *Incongruous*—absurd. *Cherish*—foster.

**Life is...broad grins**—Blackie writes this passage while advising young men not to give themselves up entirely to the study of the, comical and humorous.

Man is born in this world to do serious, solid works so as to make himself and others great and good, but no man was ever made great or good by laughing habitually, for that has the effect of weakening him: (Diet is a course of food prescribed for invalids; grinning is showing the teeth in laughter.) See Q. 8.

*Diet*—a course of food; here, habitual study. *Broad grins*—loud laughter. *By a diet...grins*—by the study of such books as

provoke our mirth and make us laugh. *Grin*—a laugh in which the teeth are shown. *Broad Grins* is the name of a comic poem by George Colman. *Aristophanes*—the prince of ancient comedians. His greatest works are the *Knights* and the *Clouds*. They possess a wonderful wealth of wit, humor, and satire.

**The grandest humour...pie**:—Blackie writes this passage while making his remarks on the comical and humorous.

Even the comedies of Aristophanes, which contain the best jokes, should be read occasionally and not habitually, otherwise they would weaken our minds ; just as the things that give taste or flavour to the pudding (a sweet food) or the pie (a preparation of meat) should be used in small quantities, otherwise they would spoil those dishes altogether.

*Is valuable...pie*—As condiments, *e. g.*, salt, mustard of pepper, when used in small quantities, give relish to the pudding ; as spices, when used in small quantities, give flavour to the pie, so humorous works, when studied occasionally, render our serious studies pleasant. *Seasoning*—a condiment added to the pudding to give it a greater relish. *Pudding*—a species of food made of flour, milk and eggs. *Pie*—a quantity of meat baked within a crust of flour.

**No one feeds...vanilla**—Blackie, by a nice comparison in this passage, advises young men not to habitually read witty and comical works.

Our main food does not consist of pepper (a pungent stuff) or vanilla (a flavouring stuff), which are used in but small quantities to make our food tasty ; so light and witty books should not be our main study, they may be read occasionally to make our life pleasant. (Witty and comical works are compared to pepper and vanilla, and serious books to main food.) See Q. 9.

*Furnish—embellish. Richly*—with various kinds of knowledge.

*Thorwaldsen*—Bertel, the greatest Dutch sculptors of modern times. At the time of his death he bequeathed all his works of art to his country, to be preserved in a Museum in Copenhagen, to be called after him Thorwaldsen's Museum. This magnificent collection is one of the chief glories of Copenhagen, the metropolis of his native country. One of his famous work is—Christ and the Twelve Apostles.

**Let a young man of excellence**:—Blackie writes this passage while advising young men to habitually contemplate the grand and the beautiful, and not the comical and humorous, in nature and art.

Let a young man fill his mind with ideas of various types of beauty and grandeur, as Thorwaldsen's museum is filled with works representing various types of beauty and grandeur,



*All shapes and forms &c.*—as Thorwaldsen's Museum contains a rich and varied collection of statues, busts, &c., representing various forms and types of beauty ; so a young man should enrich his soul with images of beauty of every sort from every possible source. *Mild dignity*—serene majesty. *Lord...Apostles*—a famous work of Thorwaldsen was *Christ and the Twelve Apostles*. It is kept in the cathedral of Copenhagen. *Apostles* (G. *Apostles*=one sent forth, a messenger) the twelve disciples of Christ *sent forth* to preach the gospel.

*Playful grace*—light, sportive beauty. *Grecian*—i. e., of Greek mythology, as opp. to Christian Scripture. *Cupid*—the god of love :—usually represented as a naked winged boy with bow and arrow. *Hippocampes*—a fabulous monster, with the head of a horse and the tail of a dolphin. *Deal...laughter*—read comical compositions only. *Corrupt...eye*—vitiate his taste. *Habitual contemplation*—constant study. *Distortion*—perverted pictures of men and things. *Caricature*—a figure in which the defects are so exaggerated as to appear ridiculous.

*There is...things*—See Q. 10. *Shallow*—superficial. *Is...surface*—can be seen at once.

*Ludicrous, as Aristotle...surface* :—Blackie writes this passage in the course of his remarks on the comical and humorous. Aristotle, the great Greek critic and philosopher, has observed that what is laughable in a thing is always on the outside, and can be noticed by anybody without much intelligence ; whereas its merits are often not apparent, and can be perceived by the intelligent and thoughtful only.

*Sketches*—descriptions. *Taken...recreation*—read during hours of leisure to amuse the mind. *Cammended*—approved. *Practice*—as, drawing pictures, &c. *Study*—reading the principles of painting. *Healthy variety*—a wholesome change of occupation, which serves to break off the monotony of severe studies, to amuse the mind, and to allow it to recoup its vigour. *Severe students*—i. e., who study abstruse subjects which require great concentration of mind. *Converse with*—study of. *Ridiculous...humanity*—laughable portraiture of mean men. *Turn*—translate. *Wise saying*—sage remark. *Sage*—philosopher. *Terms*—words. *Terse*—concise and elegant. *Couplet*—two lines of verse that rhyme with each other.

*Page 19. Unbending*—recreation. *Stern work*—severe study. *Pure*—abstract. *Stagnant...life*—the dullest moments, when we are utterly incapable of doing any work. *Lazy-minded...living*—the dullest men who are utterly disinclined to all sorts of intellectual exertions.

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**CRITICAL QUESTIONS WITH ANSWERS.**

**Q. 1.** Explain what is meant by the æsthetical faculties.

A. The word *æsthetic* is of Greek origin (Gr. *aïsthetikos*—perceptive by feelings). The æsthetical faculties are those faculties of the mind by which we *perceive* and *feel* pleasure in the beautiful in nature and art. Now *perceptions* fall under the Intellect—the first grand division of the phenomena of the mind. The agreeable sensations or *emotions*, which we feel on seeing a beautiful object, fall under the second grand division of the mental phenomena—the **Feelings**. But there is no common word in English to devote these faculties. We, therefore, call them æsthetical.

**Q. 2.** Explain :—*It is always good to know something.*

A. It is highly desirable that we should always try to enrich our mind with stores of knowledge. People disparage *knowing* and urge *doing*. I am very content with knowing, if I could know. —*Emerson*. But it is not good *always* to seek for indiscriminate knowledge—knowledge of everything, be it good, bad, or indifferent. We should attach the highest importance to the acquisition of the knowledge of what is great and good and beautiful. But when such knowledge is not at command, we may pick up carefully any kind of knowledge that we may come across—even though it be a knowledge of the bad. For the bad is not without its good element and may prove useful to us some day.

**Q. 3.** What are the best means of culturing the æsthetical faculties ?

A. The æsthetical faculties may be best cultured (1) by exercising them on what is good and beautiful ; (2) by cultivating poetry, painting, music, and the fine arts ; (3) by admiring only what is beautiful and sublime ; (4) by the occasional study of comical books.

**Q. 4.** Describe the utility of æsthetical culture.

A. The culture of the æsthetical faculties (1) clothes the soul with an indefinable air of grace and refinement ; (2) removes the angularities of our character ; (3) enables us, by removing these disagreeable traits, to live a comfortable life ; (4) makes us pleasant members of society.

**Q. 5.** Explain :—*The worst thing a young man can do, who wishes to educate himself æsthetically, ...the Nil Admirari.*

A. If a young man wishes to enrich his mind with a knowledge of what is great, good and beautiful, he should avoid two things. (1) He should never find fault with the works of others. (2) He should never adopt the pernicious maxim of not admiring anything.

**Nil admirari**—to admire nothing ; not to express one's wonder at, and approbation, of anything; however sublime or beautiful it might be. It was the maxim of the Roman poet and sytirist Horace.

**Q. 6. Explain :—***This maxim may be excusable in a worn-out old-cynic, but is intolerable in.....a hopeful young man.*

**A.** We may excuse a crabbed and cross, old fellow, whose life is soured by disappointments and disasters, when he maliciously snarls at what is good in human nature—truth, virtue, honour, purity ; but we fairly lose all patience when we see a young man, to whom this beautiful world is fresh and full of promise, and from whom we hope for much good work, finding fault with other people's work and sneering at what is great, good, and beautiful.

**Cynic**—one of a school of philosophers founded by Antisthenes of whom Diogenes was a disciple. The first Cynics were noted for their austere lives and their scorn for social customs ; hence, a misanthrope ; one who believes that human conduct is directed wholly by self-interest and not by generous impulses.

**Q. 7. What part do comical compositions play in the culture of the æsthetical faculties ?**

**A.** Comical compositions are useful only in a subsidiary way.. They are to be commended if taken only as an occasional recreation. They make us avoid absurdities. But they cannot make us great or good. A habitual contemplation of the ludicrous makes us superficial and utterly incapable of appreciating the good, the great and the beautiful.

**Q. 8. Explain :—***Life is an earnest business, and no man was ever made great or good by a diet of broad grins.*

**A.** Life is real. Life is earnest. We are sent here below not to laugh away our days, but to do real, solid, work, to remove the sorrows and miseries of our fellowmen, and to leave the world better and happier than we have found it. This is the sacred duty enjoined upon us by God. This ought to be the aim of our life. No man has ever been able to fulfil the divine mission of his life by feeding his mind on the droll and farcical incidents of life. For, over-indulgence in the comical elements of life weakens the mind, causes a remissness in its powers and renders us unfit for the serious duties of life.

**Q. 9. Explain :—***No one feeds on mere pepper or vanilla.*

**A.** Proper, a well-known, pungently aromatic condiment, is mixed with articles of food to give them a higher relish. Vanilla, a kind of sweet-scented aromatic plant, is used in flavouring confectionary, &c. As pepper and vanilla are used in small quantities to

flavour and season our food, but they can never be used as our sole diet, so comical composition may be occasionally studied to relax our minds, but they should never constitute the course of our serious study. As it is impossible for a man to live by feeding on condiments, as pepper or vanilla, so it is impossible for a student to become great and good by constantly reading light or laughable compositions.

**Q. 10. Explain :—***There is no more sure sign of a shallow mind than the habit of seeing... the ludicrous side of things.*

**A.** The man, who only sees the ridiculous side of a thing must have a shallow mind; for the ludicrous lies on the outside of a thing and requires no keen intelligence to perceive it. Whereas to perceive the innate beauty of a thing requires a keen observation; for, beauty often lies deep beneath the surface. You can see at a glance that a man is a haunchback, but it will require a deep insight to perceive the noble qualities that lie hidden in him.

**Q. 11. Explain fully :—**(a) *So beauty, which is the natural food... of himself.* (b) *To bevel down the corners of a character... himself.* (c) *If it is true that man liveth not... by knowledge alone.* (d) *The grandest humour... or the spice of the pie.*

**Q. 12. Write notes on :—***Æsthetical. The bad is not without its good element. Angular. Bevel down. Supple somersets. Gynic. Aristophanes. The ludicrous is always on the surface. Thorwaldsen's Museum. Cupids and Hippocampes. Stagnant moments of life. To make the most of himself.*

**Para 8. Memory. Analysis :—**Of all mental faculties memory is that one which is most certainly improved by exercise. The distinctness and intensity of the original impression, order and classification, repetition, causal connection, artificial bonds of association, and notes and memoranda are very useful helps to memory.

*Special culture*—careful training. *Memory*—the power which the mind possesses of retaining the knowledge it has acquired. *Gathering treasures*—accumulating wealth. *Store*—preserve for future use. *Retain*—hold. *This is that one &c.*—other faculties of the mind, as reasoning or imagination, are not so certainly improved by exercise as the memory. *Helps*—artificial aids. *To*—to develop. *Attended to*—borne in mind. *Impressed*—stamped. *Imagination*—here used for the mind or memory. *Distinctness*—clear apprehension. *Vividness*—clearness, as opp. to dimness. *Intensity*—force. *Original impression*—the effect produced on the mind when the object is first seen. *Vaguely*—hazily.

*Apprehends*—understands, The student should carefully note

the difference between *apprehend* and *comprehend*. *Apprehend* denotes the laying hold of a thing mentally, so as to understand it clearly, at least *in part*. *Comprehend* denotes the understanding of it *in all its compass and extent*. We *apprehend* many things which we do not *comprehend*. The very idea of God may be *apprehended*, though not *comprehended*, by men. *Order*—method, system. *Classes*—groups of individuals ranked together as possessing common characteristics.

*To know...individual*—If you acquire an accurate knowledge of the characteristics of the class, you will know the important properties of the individuals composing the class; because only those individuals are ranked under the class that possess its common characteristics.

*What...retain*—the essential attributes of a class being very few, we can easily remember them. *Repetition*—saying a thing again and again.

Page 20. *If the nail...another*—if we cannot impress a thing on our memory by one effort, let us make repeated efforts, and we shall succeed. Blackie writes this passage while saying that repetition is a great help to memory.

If we cannot remember a thing by one effort, we must repeat it again and again till we remember it; just as if we cannot drive a nail by hitting it once, we must hit it again and again till it is driven. (The thing to be remembered is compared to a nail, repeating it to hitting the nail again and again.)

*Go in*—be driven in. *This domain*—the province of memory. *Nothing...pertinacity*—everything can be attained by a man who has a firm perseverance. *Doggēd*—persistent, like a dog persuing the game. *Tenacious*—retentive. *Complement*—make up for the deficiency. *Frequent inculcation*—always impressing it on the mind; constant repetition. *Flogging*—lashing.

*Make way*—advance. As we sometimes flog a beast to mend its pace, so we have occasionally to rouse our memory to activity by a determined effort of the will.

(4) *If memory...strong*—There are many men who cannot remember isolated events—facts not explained by their causes. When they find a thing, they at once set about inquiring into its cause. When the causal relation is established, they can easily remember the thing.

Blackie writes this passage while saying that a good way to remember facts is to know their connection, as causes and effects.

Many people cannot remember things well, but they may have a strong power of understanding their connection as causes and effects, which will make up for their bad memory.

This point again—See Q. 7. *Point of strength*—natural advantage of having a strong causality. *Quick*—sharp. *Apt*—inclined. *Faculty*—mere memory, without the faculty of causality. *Dexterity*—skill. *Intellectual parrot*—as a parrot has a natural aptitude for repeating words without understanding anything, so a man of quick memory repeats facts without comprehending their causal connection. *Is slow*—finds it hard. *Reason*—causal connection; *why* or *how* a thing is produced. *Searches after*—inquires for. *Causal connection*—relation as cause and effect. *Binds*—connects.

*Bond...sequence*—the special reason why one event is produced or followed by another. *Rational*—according to some reasonable plan or law. *Constitution*—the very nature. *Disinclined*—made him averse. *Arbitrary succession*—one event following another, not according to some rational law, but according to pure chance. *Unexplained*—not accounted for by some fixed rule.

(5) *Artificial*—mechanical; not natural. *Bonds of association*—see Q. 4. *Abydos*—a town situated at the narrowest part of Asia Minor. Xerxes and Alexander both crossed the Hellespont at Abydos—the former in 480 B. C. to enter Europe; the latter in 334 B. C. to enter Asia. *Hellespont*—(the modern Dardanelles) a narrow channel separating Europe from Asia. Leander nightly swam across it to visit his lady love Hero—a feat performed in modern times by Lord Byron for 'glory.'

Such tricks...mind—A governess, who is not properly educated and who does not know the art of teaching well, may have recourse to such artificial devices to teach young children, but a man, who has a well-trained mind and who wishes to discover moral or scientific truths, should never depend on such childish tricks. He should lay a firm grasp of things by their causal connection.

Blackie writes this passage while remarking that artificial tricks for remembering things may sometimes be useful, but as a rule they are harmful to the mind.

A badly educated governess who cannot teach properly may make use of artificial connections among things in order to make children of undeveloped minds remember them, but grown-up men of developed intelligence should reject them in favour of natural connections, like causality and association.

*I have no faith*—I do not at all believe in the usefulness of. *Systematic*—habitual.

**Mnemonic system**—methods or artifices to aid the memory ; as the seven colours of the rainbow are remembered by the word *vibgyor* ; *v* is violet, *i* is indigo, *b* is blue, *g* is green, *y* is yellow, *o* is orange, *r* is red. *Fill the fancy*—burden the mind. *Arbitrary*—capricious.

**Page 21.** *Symbol*—a thing which suggests another thing, as by convention. See Q. 5. *Interfere...faculties*—arrest the spontaneous exercise of the faculties. *This...machinery*—such artificial devices, ridiculous symbols. *Accidental contiguity*—chance connection.

**Socrates**—the great Athenian philosopher ; he was accused of corrupting the youths of Athens by teaching them new-fangled ideas and irreverence towards the gods. He was condemned to death. He died by drinking the juice of hemlock—a kind of poisonous plant.

**Famous son**—Alexander. *Conquering hosts*—victorious armies. *Language of Plato*—Greek language. *To shake...Indus*—refers to the march of Alexander through the dark regions of Sogdiana to India. He crossed the Indus at the modern Attock and overthrew Porus after a bloody contest. *Shake...with*—come into contact with. *Sacred dialect*—Sanskrit ; so called because it is the language of the gods. *Brahmanic hymns*—Vedic hymns ; songs of praise offered to the Deity by the Brahmins.

(6) *Facilities*—aids. *Despise*—neglect. *Amplify*—largely. *Written record*—memorandum. Let the student write down the most important facts in a note-book, and look at it to refresh his memory. *Paper*—on which everything is written down ; a manuscript ; a written record.

*Strengthen*—develop. *Enfeeble*—weaken, because when a man habitually reads from manuscripts, he does not at all exercise his memory, which for want of exercise becomes weakened. *Retain*—keep for ready use. *Stores*—a vast amount. *Readily...matter*—materials, which can be got the moment they are required. *In the shape &c.*—in a note-book &c. He may put down the facts in a note-book or keep with him a handy book in which such facts are judiciously arranged for easy reference. *Command*—have within easy reach. *Accumulated materials*—stores of facts treasured up in one place.

*In the view*—for the purpose of helping the memory. *Cannot...early*—he should begin it as early as possible ; the sooner, the better. *Interleaving*—inserting blank leaves between the leaves of the book. *Index*—that which points out ; a table arranged

alphabetically, for easy reference. *Fashion-way*: *Tabulating*—arranging, putting under appropriate heads. *For...reference*—so that he may find out quickly the information he requires. *Discourses*—sermons. *At-near*: *Apposite*—suitable; appropriate. *Striking texts*—remarkable or impressive passages of the Bible. *Tend...illustration*—help to throw additional light upon the passages. *Meaning*—At present preachers trust their memory which often fails them. Instead of this, they ought to have blank leaves inserted in their Bibles where they might put down illustrative remarks, experiences or observations such as would put the texts for their sermons in a clear and strong light before the congregation. *Bring forth*—produce.

Page 22. *Treasury*—i. e., the interleaved Bible.

*Things new and old*—this expression is taken from the Bible. "Therefore every scribe, which is instructed unto the kingdom of heaven, is like a man that is an householder which bringeth forth out of his *treasure things new and old*.—*Matthew*.

*New*—the "facts from life or stories from books", which he has himself gathered. *Old*—the words of wisdom found in the Bible. *New and old*—a rich variety of knowledge gathered from ancient and modern writers. *Wealth*—a great number. *Wealth...application*—a large number of stories, illustrations, &c., fully explaining to his audience how the great truths of Scripture should be applied to the incidents of real life. *Those parts*—moral and spiritual parts. *Spiritual addresses*—religious sermons.

*Meagre*—poor; inadequate. *Vague*—rambling; uninteresting. The preachers generally dwell at great length upon the doctrines and dogmas of their religion, but fail to inculcate grand moral and spiritual lessons.

*Politics*—one of Aristotle's great works, based upon a collection of 158 different constitutions of states. The collection itself is unhappily lost. In this work Aristotle treats of the principles on which a government is founded, the hands in which supreme power should be placed, the duties and obligations of the governing and the governed, the protection of the rights and liberties of the citizens, and the defence of the state.

By *political...engender*—See Q. 8. *Preserved*—saved. *Rigidity*—want of liberality. *One-sidedness*—an undue bias towards one side of a political question. *Familiarity*—intimacy. *Experience*—personally taking part in the politics of his country. *Engender*—produce.



### CRITICAL QUESTIONS WITH ANSWERS.

**Q. 1.** Give in your own words the substance of Blackie's observation on memory.

**A.** Of all mental faculties, memory is that one which is most certainly improved by exercise, and which is required at every step in the acquirement of knowledge. There are many helps to a weak memory, the most important of which are the distinctness and intensity of the first impression, order and classification, artificial bonds of association, repetition, causal connection, and notes and memoranda.

**Q. 2.** Explain what is meant by Association of Ideas.

**A.** Association of Ideas means the relation, association, or connection between two ideas or their objects in our mind, so that the one is able to recall the other. We have so often noticed the darkened sky followed by a shower that the two facts have cohered into an inseparable couple in the mind, as the result of which the one always suggests the other.

**Q. 3.** What are natural bonds of association?

**A.** When one idea calls up another according to the bonds of natural affinity, the ideas are connected by natural bonds of association. They are three in number—Contiguity, Similarity, and Causation.

**Law of Contiguity.** When two facts have always occupied the attention simultaneously, they are bound up in the mind as parts of the same whole. When a child has perfectly acquired the Lord's Prayer, the chain of association is so firmly knit, that the articulation of the words 'Our Father,' is followed irresistibly by those next succeeding.

**Law of Similarity.** When one idea suggests another which was never in company of it before, it is generally through the force of some *similarity* between the two. I meet an old man in the street with a very peculiar face, which reminds me of the bust of Socrates. A picture naturally leads our thoughts to the original. This is likeness, similarity, or resemblance.

**Law of Causation.**—One idea may call up another when the one is related to the other as cause and effect. Thus, when we think of a swollen river, we always think of heavy rains at its sources. When we think of a wound, we always think of the pain which follows it. This is causation which, strictly speaking, is merely a case of contiguity.

**Q. 4.** What are artificial bonds of association?

**A.** When one idea calls up another, not according to the bonds

of natural association; but according to rules fixed arbitrarily by men, the ideas are connected by artificial bonds of association.

**Q. 5. What is meant by a mnemonic system ?**

**A.** A mnemonic system is a method which is intended to enable a student easily to retain facts, specially numbers—a very hard effort of memory. Various devices have been used to assist the memory of which Feinaigle's system is the most famous. He made a careful choice of the letters, to represent the several figures. Thus he used the letter *t* for 1, *n* for 2, *m* for 3, *r* for 4, *l* for 5, *d* for 6, *k* for 7, *b* for 8, *p* for 9, and *e* for 0. The other letters of the alphabet, not used in representing numbers, are to be used in combination with these, but with the understanding that they have no meaning of themselves.

Thus, the three great battles of Paniput were fought in 1526, 1556, and 1761. In the first case, 1526, the letters are *t, l, n, d*; they may be made up into the word *Til chand*, by inserting the unmeaning letters *i, c, h, a*. In the second case, 1556, the letters are *t, l, l, d*, they may be made up into the word *Tilled* by inserting the letters *i* and *e*. In the third case, 1761, the letters are *t, k, d, t*; and may be made up into the word *Tikadat* by inserting the vowels *i, a, and a*. Thus, America was discovered in 1492; the letters are *t, r, p, n*; they may be made into *To rapine*, because the discovery of America led to *rapine* by the Spaniards. The student may exercise his own ingenuity in forming these suggestive words.

**Q. 6. Give the substance of Blackie's remarks on mnemonic systems.**

**A.** Mnemonic systems may sometimes be found useful, but their use should be condemned. They may suit an ill-trained governess, but they are unworthy of a manly mind. They fill our minds with a set of arbitrary symbols. They interfere with the natural play of the faculties. It is better that we should try to recollect dates in history by the causal dependence, or the accidental contiguity of great names.

**Q. 7. Explain :—This point of strength, if wisely used, may readily be made to turn an apparent loss into a real gain.**

**A.** A man who has a weak memory, thinks that he labours under a real disadvantage. But this is not really the case. A weak memory is not an unmixed evil, it is a gain in disguise. A quick memory enables a man to remember things without a reason, like a parrot, and is therefore of little help to him in the affairs of real life. But a weak memory, which cannot remember things

without thoroughly comprehending their connection, affords a man material help in performing his duties in this world of action.

**Q. 8. Explain fully and expand the idea contained in the following passage :—***By political students Aristotle's Politics might be interleaved, ... is so apt to engender.*

**A.** If a political student devotes himself solely to the study of modern politics, his notions will be one-sided and narrow. He will be apt to think too highly of the wisdom of the politicians of his day and to reject the views of the ancient writers on politics as utterly unfitted to the requirements of modern times. But if he carefully studies the *Politics* of Aristotle, his views would be enlarged, his ideas would become more liberal, and his judgments more sound.

Thus the Pundit, who has studied only the works of the great masters of old—of Manu and Parasara, of Basista and Vagnabalkya—thinks that all wisdom is confined in the pages of these sacred writers and rejects with scorn and impatience the scientific theories and political systems of the western thinkers. The young graduate, who has studied the great works of the modern writers—of Mill and Bentham, of Darwin and Spencer—thinks that in the study of the scientific and political works of the modern authors is wisdom to the found, and rejects with scornful impatience the teachings and precepts of the eastern sages. Now this exclusive study either of the ancient, or of the modern, authors, is apt to beget what Blackie calls rigidity and one-sidedness of mind.

But if the Pundit were to supplement his knowledge of the *shastras* by studying the scientific and political teachings of the western savants, if the graduate were to enrich his mind with the sacred teachings of the eastern sages, both would be able to enlarge the sphere of their knowledge, to acquire comprehensive and liberal views, and to discuss the problems of the day in a statesman-like way.

**Q. 9. Explain fully :—**(a) *Classes are always few, individuals many ; ... to retain.* (b) *A multitude of dim and weak impressions ... shows nothing.* (c) *If the nail will not go in at one stroke, let it ... another.* (d) *He caused the language of Socrates ... the Indus.*

**Q. 10. Write notes on :—**(1) *Bond of rational sequences.* (2) *Arbitrary succession.* (3) *Socrates drank the hemlock.* (4) *To bring forth from their treasury things new and old.* (5) *Aristotle's Politics.*

**Para 9. Style and Public Speaking. Analysis :—**For in-

Intellectual culture young men should cultivate a good style. The best means for acquiring it are a familiarity with the writings of the best authors, preferring sense to sound, and a constant practice in expressing one's ideas in a clear, forcible, and elegant manner. The art of *public speaking* is also useful. To speak well in public one should begin early, make use of debating clubs, listen to great speakers, have something important to say, and think more of his subject and the audience than of himself.

*Scholastic...training*—education given in schools. *Polished*—refined. *Effective*—impressive. *Expression*—style of writing, or mode of speech. *Style*—see Q. 3. *Public Speaking*—the art of expressing one's ideas in public.

*Man...animal*—man is distinguished from all other animals by the power of expressing his thoughts by articulate words or speech.

*A good...training*—a man can acquire a good style by carefully cultivating the power of speech which Nature has given him. *Accomplishment*—skill. *Verbal expression*—expressing one's ideas in words and not by *gestures* and *symbols*.

*Meaning*—that a good style is the natural outcome of a healthy exercise of that power which is innate in us. That a good style does not come naturally to us may also be gathered from the following:—

“True ease in writing, comes from art, not chance,  
As those move easiest who have learned to dance.”—*Pope*.

*Familiar intercourse*—i. e., constant study or interchange of thoughts. *Vocabulary*—a full stock of words on every subject. *In the first stages*—when he first begins his education. *Altogether*—completely. *The company he keeps*—the character of the writers whose work he reads and of the speakers with whom he converses. If they have a rich fund of words, he acquires a full vocabulary. *Compositions*—works. *Lofty-minded men*—high-souled men who have the power of expressing their sublime sentiments in striking language. *Will not fail*—are sure. *Catch*—acquire. *Something*—a portion. *Nobility*—lofty ideas. *Only*—but you should take special care. *Slavish*—servile. *Imitation*—copy. *Manner of expression*—peculiar manner of writing; special style.

There is preserved—Just as every man has a distinct physiognomy—a peculiarity of face, and features, which distinguishes him from others, so every man has a style of writing which is peculiar to him. This characteristic style should be preserved. It should not be laid aside to imitate the style of another; because if a student tries closely to copy the style of another, he will not be able to give free play to his own genius.

Blackie writes this passage while advising students not to copy slavishly anybody's style.

Just as the features of any man are different from those of others, so his manner of expressing his thoughts must be different from the styles of others. He should not give up his own style in order to copy the style of anybody else; for in that case he will have no style, as it is impossible to write just like another man.

*Individuality*—distinctive character. *Over-anxious*—unduly attentive to.

Page 23. *As if it were...ideas*—style is the dress of our thoughts—the garb in which our ideas are clothed. We should not, therefore, attach undue importance to mere style. No style can be called really good, if it is not the embodiment of noble ideas. Cf.:

"A vile conceit, in pompous words expressed,  
Is like a clown in regal purple dressed."—*Pope*.

*Weighty*—important. *Pertinent*—material; relevant. *Skilful*—ingenious. *Good sense*—sound wisdom. *In this regard*—with regard to this, i. e., the formation of a good style. *Something*—i. e., weighty. *Know...say it*—always find language to express their ideas. *To this effect*—viz., that sound sense is preferable to polished diction. *Spoke St. Paul*—Cf. St. Paul's *Epistles to the Corinthians*. "And I, brethren, when I came to you, came not with excellency of speech. And my speech and preaching was not with enticing of words of man's wisdom, but in demonstration of the Spirit." *Last times*—modern times; in our own day.

*Be thine...full*—Let it be the aim of your life to enrich your mind with sound sense, true knowledge, and noble ideas. Do not be a shallow-brained, empty-headed fool, fond of indulging in bombastic language, 'full of sound and fury, signifying nothing'.

*Be thine*—the cons. is, = *Let it be thine aim*. *Seek*—acquire. *Honest gain*—genuine wealth of knowledge; true wisdom. *No fool*—the cons. is, = *Let it be thy aim not to become a...fool*, or *Be thou no...fool*. *Shallow sounding*—using highflown language with little sense.

*Sound sense...fool*—If your heart is stored with noble ideas and sound sense, you will readily find noble language to clothe your sentiments and will never require the help of the cannons of the critics.

*Finds...itself*—will know how to express itself; will never be at a loss for words. *Rule*—laws of elegant composition.

*If to your heart...ado*—If you want to express what you really feel, you need not take the least trouble to find polished language to express your thoughts; for, out of the fulness of the heart, the tongue speaks.

Blackie writes this passage while remarking that style will come naturally to him who has something good or important to say. The verses are translated by Blackie from the German poet Goethe.

If anybody says exactly what he thinks and feels he need not trouble himself about style, the apt words will come naturally to him.

*True*—if you intend to speak out what you mean, and not to conceal your real thoughts. *Hunt for*—seek. *Ado*—trouble; fuss. Cf. Much *ado* about nothing.

*With this reservation*—*vis.*, that your first care should be—to stock your mind with ideas. *Reservation*—exception. *You cannot ...diligent*—you should exert yourself to the utmost. *Expressing... paper*—writing. *Lucid order*—clear arrangement. *Graceful ease*—elegant flow. *Pregnant significance*—deep meaning. *Rich variety*—abundance of images and illustrations. *Marks*—characterizes.

*But for well-educated...speaking*—in England all men, who have received a good education, and in other countries all men of ordinary intelligence, prepare themselves for public speaking by first learning to write well. *This country*—England. *At least*—if the remark does not hold good in respect of other countries. *Normally-constituted men*—men of *normal* or ordinary intellect, as opp. to *well-educated*. *Normally-constituted men* may mean 'men with sound intellect.' *A step to*—a preparation for. *Writing ...speaking*—a man first learns to write well in order to be able to become a good speaker.

*Professional men*—men whose professional duties require them to speak before the public. *Advocates*—barristers. *In a free country*—where the opinion of the people is respected by the Government—where every man may freely speak his mind without fear of creating disaffection. *Called upon*—required. *Occasionally*—now and then. *Sentiments*—views. *Habit*—of public speaking. *Apt*—likely. *Awkwardness*—want of graceful ease. *Difficulty*—embarrassment. *Which is...artificial*—the difficulty in public speaking, though it is, in most cases, due to a want of training and practice and not to any natural defect, proves nevertheless a real obstacle.

Page 24. *Artificial*—a difficulty is real when it springs from natural defects which it is impossible to remove. A difficulty is artificial, when it is due to a want of training and can be removed by proper culture. *Slavery...paper*—absolute dependence on a written record.

*Foreshadow*—i.e., wrote in his *Dialogue* many centuries ago. Plato wrote: Spoken discourse is more effective than written. The written word is but a mere phantom or ghost of the spoken word. The latter springs fresh and living out of the mind, and engraves itself profoundly on the mind of the hearer. Written documents are likely to enfeeble and spoil men's memory. *Cultivated*—well-educated. *Less natural*—because when a man reads from a written record, his slavish dependence on his paper gives an air of artificiality to his speech. *Untutored savages*—uneducated, wild people. Their speech, proceeding direct from the heart, is full of eloquence. *Marshal*—(an officer of high rank charged with the arrangement of ceremonies) arrange. *Keep...grip of*—firmly retain them in their mind; distinctly remember. *Grip*—hold.

*Card*—a piece of paper containing a few important 'heads'. *Leading words*—important heads of the speech. *Catch the eye*—draw our attention. *In the first place*—when one first begins his career as a public speaker. *Dispense with*—do without. *Look...face*—keep his eyes fixed full upon the eyes of his audience; for nothing can be more impressive than the eloquence of the eye. *Cast a side glance*—remove his glance from the audience and look askance at. *Debating societies*—clubs for the purpose of debate in order to improve the habit of public speaking. *A strong point*—a decided advantage; a happy feature.

*Practice*—constant exercise. *Dexterity*—skill, a graceful flow and ease. *Work*—beget, produce. *Confidence*—reliance on his own power. *Bashfulness*—shyness. *Timidity*—want of self-reliance; nervousness. *So far...utterance*—practice will not completely destroy his bashfulness, (for it is not at all desirable that he should get rid of it altogether) but will remove it *so far*—to that extent—as will prevent his halting or breaking down in the middle of his speech. *So far*—that much of it. *Lames*—makes his speech defective. *Palsies*—paralyses, brings to a full-stop or stand-still. *That it...necessary*—it is highly desirable that a young man should retain some tinge of bashfulness, for it sits very well upon him. *Forwardness*—audacity; want of modesty. *Pertness*—saucy impudence. *Serious*—blamable. *Nervous*—arising from an undue excitement of the nerves, or the mind.

*A public speaker...beings*—a speaker should be deeply impressed with the responsibility that attaches to his position. He should remember that he is speaking before the public, that his views are likely to influence theirs, that it is his duty to support the cause of virtue, that if his views be false, they may vitiate the minds of his

hearers. *Shake...from*—get rid of. *Responsibility*—liability to answer for something done. *Ranks*—classes. *But that*—in order that.

Page 25. *Reverential respect*—sacred regard. *Virtue*—efficacy. *Degenerate*—be debased into. *Morbid anxiety*—abnormal uneasiness. *Pale concern*—anxiety which takes off all colour from the face of the speaker. *For...propriety*—so that he may not offend any one by speaking against the established morality of the society. *Not to...at all*—to be wholly absorbed in his subject and not to think for a moment whether his words will bring him praise or blame. *Pulpit*—an elevated place on which the preacher stands while preaching. *Platform*—a raised dais whence a speaker addresses his audience. *Thorough command*—complete mastery. *Earnest*—sincere. *Trust...utterance*—depend upon God for eloquent delivery.

*This does not imply*—you are not to understand from the above remarks. *In respect of*—as regards. *Distinct*—clear. *Effective*—impressive. *Utterance*—speech. *Professed master*—one whose profession is to teach *elocution*—oratorical delivery with the graces of intonation, gesture &c. *Mere...speaking*—giving utterance to one's thoughts in such a way as to be understood by all; as opposed to *accomplished speaking*. *Is a natural thing*—is given to us by Nature. As a man naturally learns to walk, so he naturally learns to speak.

*Accomplished*—graceful. *A special training*—If you wish to make a simple statement of facts, you can do it naturally, without any artificial culture; but if you wish to become an accomplished orator, whose persuasive and impassioned eloquence will charm listening senates, you must receive a special culture from a professed master of elocution.

### CRITICAL QUESTIONS WITH ANSWERS.

**Q. 1:** Give in your own words the substance of Blackie's observation on Style.

**A.** The art of polished, pleasant, and effective expression is often neglected by young men, who should cultivate a good style in order to further their intellectual culture. The three best qualities of style are clearness, force, and elegance; and these can be acquired by a familiarity with the writings of the best authors, preferring sense to sound, and a constant practice in expressing one's ideas in the most polished and skilful manner. Young men should be careful not to copy slavishly anybody's style, for they will most likely to catch his faults and mannerisms and not his



merits. Everybody, being different from others in look, size, &c., must also have a style of his own, which he can improve by noticing the best features in the styles of good writers and speakers.

**Q. 2. Give your own words the substance of Blackie's observation on Public Speaking.**

A. For well-educated and healthy-minded men writing is only a step to speaking, and the art of public speaking is appreciated not only by professional speakers but by all men. To speak well in public one should begin early, make use of debating clubs, listen to great speakers, have something important to say, and think more of his subject and the audience than of himself. A little shyness is more becoming to young speakers than forwardness and pertness. They should train themselves to arrange their ideas in good order, and keep a firm hold of them without the help of any notes, if possible; they should also look the audience directly in the face. These few directions will enable a man to speak fairly well, but to be an accomplished speaker or an orator he must have great natural abilities and go through a special training.

**Q. 3. Define Style.**

A. Style (*L. Stilus* = a pen) means 'mode of expressing thought in language, whether oral or written.' Style is the dress of thoughts. —*Chesterfield*. Proper words in proper places make the true definition of Style. —*Swift*

**Q. 4. What are the characteristics of a good style?**

A. (i) **Lucid order.**—In writing or speaking on any subject special attention should be paid to method and clear arrangement. The writer or speaker should (a) state the subject clearly and explain it by a definition; (b) explain its origin; (c) state its progress from its origin to the present day; (d) describe its present condition; (e) show its effects upon society; and (f) conclude his speech with a summing up.

(ii) **Graceful ease.**—Our style should be easy and natural. It should have an elegant flow and a graphic vividness.

(iii) **Pregnant significance.**—Our style should be pithy but full of meaning. Trite remarks and state ideas should be avoided. We should never try to hammer one golden grain of wit into a sheet of infinite platitude.

(iv) **Rich variety.**—A good style should not be dull or monotonous. It should rise into eloquence or melt into pathos as occasion requires. It should have a great variety of tropes and figures, ideas and images, and a rich vocabulary.

**Q. 5. How can a good style be acquired?**

A. (i) **Familiar intercourse with good speakers and writers**—You must make them your constant companions. You must read their works day and night. But you should not slavishly imitate their mannerisms. You should always seek to preserve the stamp of your individuality.

(ii) **Acquisition of a rich vocabulary**.—If a writer has not a rich stock of words, his style generally becomes dull and uninteresting. Happy words that exert a magic influence upon our mind, and felicitous expressions that penetrate the heart and usurp the memory, add greatly to the elegance of a good style. To acquire a copious vocabulary, the student should read the best compositions of the most eloquent men.

(iii) **A rich supply of noble ideas**.—Style cannot be cultivated independently of ideas. An ornate style, without noble ideas, is like a beautiful corpse without the vital energy. It is *beautiful*, but it is *dead*. Its beauty fails to attract our heart; on the contrary, it chills us and we seek to avoid it with a feeling of disgust. The writer or speaker should therefore constantly try to enrich his mind with noble ideas.

(iv) **Constant writing**.—The student should try his best to acquire the habit of expressing his thoughts on paper with that combination of lucid order, graceful ease, pregnant significance, and rich variety, which marks a good style.

**Q. 6. What are the best means of acquiring the art of public speaking?**

A. (1) The student should try to acquire the habit of public speaking early. In later years there is apt to be felt a certain awkwardness and difficulty which is very hard to overcome.

(2) He should avoid the slavery of the paper. Reading from a paper makes a man less natural and less eloquent in his speech than the most untutored savage.

(3) He should learn to marshal his ideas in good order, and keep a firm hold of them without the aid of the paper.

(4) He should look his audience directly in the face, for the eye speaks with a silent but impressive eloquence.

(5) He should constantly practise the art of speaking in a debating society and try to shake off his bashfulness and timidity so far as it lames and palsies his utterance.

(6) He should never be forward and pert, but should have a little bashfulness which is very becoming in a young man.

(7) He should have a proper sense of the responsibility that attaches to his position as a speaker and gravely weigh the sentiments he is going to utter before the public.

(8) He should take care that this sense of responsibility does not degenerate into a morbid anxiety. When Truth commands, let him boldly give utterance to his sentiments, even though they should go against the established customs and conventional morality of the society.

(9) He should not think of himself. He should be inspired by an earnest desire of doing some good by his talk.

(10) He should do his very best to acquire a thorough command of his subject. He should try to bring all the rich treasures of his knowledge to elucidate his subject.

(11) He should trust to God for the utterance. He should believe that God would illumine what is dark in him, and touch his lips with the live coal of inspiration.

**Q. 7. Explain with reference to the context :—**(1) *There is a certain individuality...must be preserved.* (2) *To the same effect spoke St. Paul...Christians.* (3) *Be thine to seek the honest gain...with much ado.* (4) *But that this feeling of reverential respect...propriety.*

**Q. 8. Write notes on :—**(1) *Shadow-sounding fool.* (2) *Pregnant significance.* (3) *Slavery of the paper.* (4) *As Plato foresaw.* (5) *Dexterity will work confidence.* (6) *Pale concern.* (7) *Tame propriety.*

**Para 10. Choice and Use of Books. Analysis :—**As to the choice and use of books, study the great and original books, the fountain-heads of the great ideas and noble passions, of which there are but a few in each department. Read also the works of those authors who, though they have not observed any new facts or discovered any new truths, have protested against popular errors and roused people to think and act consistently. Do not despise elementary books which help us to understand the great works. Whatever you take up, learn it thoroughly and systematically. Avoid cram, which is mere getting by heart without thinking and understanding. Read systematically and chronologically. Random or aimless reading may at times be useful for general information, but it is enervating to the mind.

*Under...head*—in the first paragraph. *Fountains*—sources. *Wisdom*—knowledge. *Stage*—condition. *Play a...part*—exercise a great influence. *Set*—note. *Points*—principles; heads. *In detail*—item by item. *Groan*—are loaded with.

*Whose name is legion*—whose number is very great; which are numerous. *Legion* was the name of a body of infantry and cavalry (about 6000 men). The expression occurs in the Bible.

Cf. Jesus asked him, 'What is thy name?' He answered, *My name is Legion*, for we are many.—*Mark*. *Department*—branch of learning. *Auxiliary*—helping; assistant; hence, subsidiary. "The crowds of book are only commentaries and echoes of those great voices of time."—*Emerson*.

There are in each department *clinging*:—Blackie writes this passage while advising the student on the choice and use of books.

There are in each department three kinds of books: (1) Original or great books, containing the observations and thoughts of the authors themselves, which have produced a great influence upon the mind and fortune of man; such books are but a few in number and should form the main study of young men. (2) Auxiliary books, or books like elementary treatises and commentaries, that help us to understand fully the original books; these should not be despised. (3) Parasitical books, or books that are made up of the facts and ideas of the original books, often giving us a wrong knowledge of the great books, as the creeper ivy often does harm to the tree round the trunk of which it creeps and on which it lives; these should be especially avoided.

*Parasitical*—In Botany; a *parasite* is a plant that obtains its nutrition directly from other plants to which it attaches itself and whose juice it draws. In Zoology, a parasite means an animal which lives on or in the body of some other animal, feeding upon its blood; as, lice, tape-worms. When applied to a man, it means one who frequents the tables of the rich and lives by fawning flattery. A *parasitical* book is a book that obtains its matter immediately from other books; as, sketches, epitomes &c.

*Like the ivy...clinging*—As the ivy, by twining, round the trunk of a tree and muffling its branches, prevents its growth and destroys its life, so these commentaries by their erroneous explanations and perverse criticisms do an incalculable amount of harm to the great books. "His (Shakspeare's) whole form is overrun by a profession of commentators who, like clambering vines, almost bury the noble plant that upholds them"—*Irving*. *Ivy*—an ever-green creeping plant. *Bole*—the trunk of a tree. *Cling*—twine. Cp:—

"The ivy, which had hid my princely trunk,  
And sucked my verdure out of it."—*Tempest*.

"Till envious ivy did around the cling,  
Muffling with verdant ringlets every string."—*Scott*.

*Books on Christian theology*—books which treat of the Christian religion, i. e., its inspired character, its fundamental tenets, its mysteries &c.—opposed to "natural theology," which is an inquiry

into the existence of a Divine Creator by observing the outward universe.

Page 26. *Nothing more and nothing better*—the commentaries on the Bible are decidedly inferior to the Bible both in point of matter and manner. *In the main*—on the whole. *Nothing*—not at all. *Worse*—in a worse state owing to the burning of the commentaries. *The better*—because the incorrect explanations being done away with, the religion of Jesus will be restored to its pristine purity. *Made a noise*—acquired great fame. *In their day*—when they saw the light. *Superfluous*—irrelevant. *Stick*—devote yourself. *Original books*—See Q. 1. *Fountain heads*—sources. *Fountain heads &c.*—those original sources or springs from which all later writers have derived their sentiments, emotions &c.

*Accessory*—subsidiary. *Volumes...talk*—a contemptuous expression for books of second-rate importance. *Talk*—used in contempt. They are not *books*, they are idle, worthless *talk*. *Virtue*—real value; intrinsic worth. *Obscured*—darkened. *Illuminated*—illustrated. *Greek*—original; written in Greek. *Testament*—(L. *Testari*=to be a witness) one of the two great divisions of the scriptures; the Old Testament, the New Testament. The latter contains an account of the life, teachings and death of Christ. *Glibly*—volubly. *Dr. Kerr*—a celebrated Scotch minister. His sermons are excellent. *Stopford Brooke*—an eminent English preacher. His sermons are full of spiritual depth and noble thoughts.

*The one thing needful*—absolutely necessary for our spiritual culture. The expression is taken from the Scripture. Jesus was one day a guest of Martha who had a sister called Mary. While Martha was busy in making preparations for her guest, Mary sat at Jesus' feet, and heard his word. When Martha complained to Jesus that Mary had left her to serve alone, he answered Martha, thou art careful and troubled about many things: *but one thing is needful*: and Mary hath taken that good part, which shall not be taken away from her.—*Luke*.

*For...culture*—to acquire a perfect knowledge of Christianity. *Lightly*—without any hesitation or regret.

*Fix...turned*—devote yourself to the study of those great books which have turned the course of human thoughts into a new channel and materially altered the aspect of human society. Thus, Adam Smith's *Wealth of Nations* revolutionised the public mind on matters of trade and finance. Bacon's *Novum Organum*

turned men's thoughts from the barren fields of deductive philosophy to the rich mines of induction and experimental philosophy.

*Study*—especially those original books which have given us new ideas, and new modes of thinking, and which have wrought a change in the social, moral, and political condition of mankind.

*Fix...eye*—make such books the subject of your constant study. *History...thought*—i. e., those books which have made men abandon their old ideas and practices, and follow new ideas and new paths. *Changes...fortunes*—certain books have materially advanced the social and political condition of men. *Turned*—depended:

*Newton*—the greatest mathematician that the world has ever seen. He was the author of the *Principia*. *Leibnitz*—the most extraordinary example of universal scholarship on record. His philosophy treats of (1) The Origin of Ideas; (2) the theory of the Pre-established Harmony. *Cudworth*—an illustrious English divine. His great work, *The True Intellectual System of the Universe*, has great learning, acuteness, and loftiness of thought. *Shakspeare*—the greatest poet and chief literary glory of England. *Faraday*—one of the most distinguished chemists and natural philosophers. The great work of his life was *Experimental Researches on Electricity*.

*Cast a firm glance on*—(opp. to *fix in your eye*, which implies a higher degree of attention) study with steady attention. *Achieving*—discovering. *Not achieving* &c.—although they have not made any important positive discoveries in the world of thought. *Positive results*—important truths. *Were useful*—did great service. *In...day*—in the age in which they lived. *Who, though not achieving...error*—whose services to the cause of the human intellect was of a negative character; i. e., who without adding to the positive stock of our knowledge, or founding new schools of thought, exploded many popular error, and taught men to think closely and independently. *Protesting against*—exposing.

*Cast a firm glance...David Hume in our country*.—Blackie writes this passage while mentioning the usefulness of the writings of such authors as Hume and Voltaire. Voltaire was a voluminous French writer of poems, dramas, satires, and histories. Hume was a Scotch writer of philosophical and historical works. Both flourished in the latter half of the 18th century.

Read also carefully the works of those remarkable men, like the French Voltaire and the English Hume, who, though they did not set forth any new facts or truths, did good in their time by writing

against common errors, and by making people think and act in a more correct and systematic manner.

Page 27. *Wide-spread*—largely prevalent. *Popular error*—false beliefs prevalent among men. *Rousing*—stimulating. *Intro*—to accept. *Frains...acting*—lines of thought and actions based upon a more rational basis.

*Voltaire*—an eminent French author. *Has* was a master of polished mockery. He directed his destructive energies to expose the abuses of the church. *Hume*—a great philosopher. His *Treatise on Human Nature* is a work of demolition. His vigorous criticism of the defects of the existing philosophical systems originated the Scotch and German schools of metaphysics.

*You...painfully*—it will be but too evident to you. You will be convinced beyond a doubt, and the conviction will make you painfully conscious of your own inadequate and sufficient understanding. *Covet*—long for. *Familiar...with*—perfect knowledge of. *World of thought*—domain of metaphysics. Plato was a great thinker and discoverer in the world of thought. *World of action*—domain of science, politics, &c., which have action for their highest aim. Aristotle's *Politics* forms a remarkable contrast to Plato's *Republic*. They both treat of the same subject. Plato's *Republic* gives a theoretical construction of a perfectly ideal state, while Aristotle's *Politics* is a thoroughly practical work on the best form of political government possible under existing conditions. *Lay hold of*—understand. *Steps to mount up*—easy books which will carry you step by step to the great authors. *Shake hands with*—acquire a knowledge of.

*Celestials*—heaven-born geniuses. The student should note that the Chinese Empire is called the Celestial Empire, and the Chinese are called the Celestials, because China is supposed to be governed by a Heavenly Dynasty.

You will require steps...these Celestials.—Blackie writes this passage while advising the student not to neglect the elementary books, which he compares to steps or staircases leading up to the works of great writers, who are like celestials or heavenly persons.

It is often very difficult to thoroughly understand the works of original writers, therefore we require elementary books the study of which will help us to understand the great books, as we want ladders to take us up from earth into heaven.

They are...overleapt—As you must pass through a series of defensive works—trenches, ramparts, palisades, drawbridges, &c.—before you can enter the fort, so you must study a series of elemen-

tary treatises or little books, before you can understand the great authors.

*Lines of approach*—the trenches, ramparts &c., which lead you to the interior of the fort. *Overleapt*—passed over by a leap; neglected or left out of account. *Safely &c.*—if you neglect these little books, you will be unable to understand the great authors, and your mental faculties will be injured.

*Learn living physiology*—As in acquiring a knowledge of the human system, you must first learn accurately the anatomy of the body—the structure and situation of the organs, bones, &c., before you can study its *physiology*—the vital functions which these organs perform, so in acquiring the knowledge of a language, you must first learn the elementary principles of grammar—the declensions of nouns, verbs, &c., before you begin the study of the syntax and the peculiarities which you meet with in studying a language.

In learning a language first master the simpler things, then enter into the study of more difficult and complex parts; just as in studying the human system we must first learn the bones and the solid parts of the body and then try to understand the circulation of the blood, the actions of the nerves and muscles, the functions of the organs, &c.

*Fundamental things*—essential or elementary principles. *Plunging into*—beginning the study of. *Complex tissue*—the delicate cellular fibres of which living animals are composed; the subtle and complicated idioms. *Living physiology*—physiology is called *living*, because it is the science of life, and treats of the functions of *living* beings. It is opposed to anatomy which treats of the forms and structures of *dead* animals. *Harsh*—disagreeable. *Save...afterwards*—render it easy to acquire the syntax and idiom of a language. *Cram*—See Q. 5.

*Some things*—as the dates of historical events, the names of places in geography. *Must be*—because they cannot be mastered by thinking, but must be fixed on the memory. *Appropriated*—acquired. *These are...things*—they have no intellectual value. *They...culture*—they cannot develop our intellect. *Mechanical operation*—a mere machine work, which affords no room for the play of the intellectual faculties—of reflection or reasoning.

*A reasoning...ashamed*—Man is gifted by Nature with the power of reasoning; of discovering *why* and *how* things are. He should, therefore, remember things by understanding their causal connection. He should be ashamed of getting things by heart like an intellectual parrot, without understanding anything.



Cram is a mere...should be ashamed.—Blackie writes this passage while mentioning the objections to the use of cramming in our studies.

A man being a thinking creature should be ashamed to cram things, for cramming is getting by heart things without understanding, or thinking about, them—a work fit for a machine and not for a rational being.

*Restored to*—used. *Cannot*—have not the power, are naturally incapable. *Will not*—are perversely unwilling or too idle to.

Page 28. *Think...read*—carefully to think on the subject before you take up a book to learn what the author says about it. *For yourself*—by your unaided exertion. *Puzzling*—taxing the brain. *In the very thing*—as following necessarily from our idea of a triangle.

*You will have &c.*—If you acquire one single truth by your unaided exertion, your faculties will be more strengthened than by mechanically committing to memory cartloads of facts. *Chronologically*—according to the order of time in which the events took place. *Hang together*—be connected in your mind as a whole. *Without order...in the mind*—we shall not remember facts and ideas in a connected manner unless they are learnt according to a well-arranged plan.

*The most...growth*—the origin and subsequent development of a thing form a very simple order that can be most easily remembered and that is calculated to impart the highest instruction to our mind. *Genesis*—birth. (*jan*, to beget.)

*Plutarch*—a great Greek biographer. He was born at Chaeroneia in Boeotia. His *Parallel Lives* of 46 Greeks and Romans is the representative of ideal biography. Born at Chaeronea in Boeotia, died in A. D. 120.

*Theseus*—the son of the king of Attica. He laid the foundation of the future greatness of Athens by bringing under one government the twelve petty commonwealths into which Athens was then divided. *Cleomenes*—the King of Sparta. He introduced a series of reforms and restored her ancient vigour to Sparta.

*Aratus*—a man of great political insight. He had great powers of organisation. Under his guidance the Achaean League rose to its highest power. Born B. C. 271. Died B. C. 213.

*Chronological sequence*—order of time in which these men flourished. *A vital sort...history*—you will get a more real idea of Greek history by studying these living pictures of great men than you can ever acquire by reading the ponderous volumes of

Thirlwall or Grote. Thirlwall—a bishop; the author of *A History of Greece*, (1797-1875.) Grote—George; an historian; (1794-1871.) His *History of Greece* is a noble monument of erudition and genius, and beyond all question the best History of Greece extant.

The exception...predilection—every rule has its exception. There are also exceptions to the general rule—*Read chronologically*. A student may depart from this rule if he has a strong liking for some particular period of history. A Raphael, when he reads Greek history, will naturally devote himself to that period when painting attained its highest excellence. A Napoleon will devote himself to that period that treats of great wars. A Pitt will read with care that period that deals with legislation, reforms, laws, &c. *Predilection*—strong natural tendency. *Tendency*—liking.

One link...others—a thorough knowledge of a particular epoch of history will, by and by, give you a knowledge of the other periods; for one period of history is closely connected with the other periods, as one link of a chain is connected with the other links. *You can hardly raise one link of a chain without raising the others*; similarly you can hardly acquire an accurate knowledge of one period of history without knowing the other periods with which it is connected. Thus to acquire a thorough knowledge of the reforms of Clisthenes, you must have, *first*, a knowledge of the laws of Theseus and of Solon, on which they are based, and *secondly*, a knowledge of the reforms of Pericles which put the crowning touch, as it were, to the reforms of Clisthenes.

A thorough knowledge of one period of history will naturally lead to a knowledge of the other periods, for without the latter we cannot attain the former; just as firmly holding one link of a chain leads to holding the other links, for all the links are connected with one another.

Link...chain—epoch of history. *Firmly laid off*—thoroughly mastered. *By and by*—gradually. *Favourite point*—i. e., the epoch which seems interesting to you. *Binding*—connecting the events in your mind in the order of time in which they happened. *General information*—information on various subjects. *Random*—desultory.

Page 29. But this...virtue—But this random reading is only useful when we want to give relaxation to our mind after a spell of severe study, or when we want to pick up useful information about a variety of subjects; but it has not the least power to educate our intellectual faculties.

Destitute of—wanting in. *Training virtue*—power to educate our mental faculties. *To which...times*—in modern times people

are naturally tempted to skim over many books, because there is a variety of books on various subjects, and because a superficial knowledge of a variety of subjects is more prized than the thorough knowledge of a few subjects. *Prejudicial*—harmful; because it destroys the habit of deep reflection. *Great scholars*—More, Erasmus, Casaubon, John Selden. *Had...books*—the Bishop of Winchester had 17 books. The library of France had 4 classics and a few devotional books.—*Todd*. *Made...use of*—thoroughly mastered them and converted them into a part of their mental furniture. *Miscellaneous readers*—those who read a large number of books for picking up a superficial knowledge of many subjects. *Racing*—running about. *Moor*—heath. *Snuffing*—smelling. *Catching nothing*—adding nothing to his stock of knowledge.

A reader...consequence—Jacob wrestled with an angel all night, and though the struggle made him lame, he considered himself a gainer, as it secured him the blessing of God. A student should similarly devote himself with steady perseverance to master a particular subject. Though the close study might bring about certain incidental disadvantages, as loss of health and severe mental strain, yet he should consider himself a gainer, for it will give him a perfect intellectual culture.

Blackie writes this passage while dwelling on the difference between desultory reading and systematic reading.

Jacob, the son of Issac and grandson of Abraham, fought, according to the Bible, with an angel all night near a ford, and, though wounded, felt himself the stronger for it and received the blessings of the angel.

A student who wants to learn a subject thoroughly and systematically should struggle with difficulties, and though he may meet with failures and disappointments he will be intellectually stronger in the end and feel happy in his mind; just as Jacob in his fight with the angel, though wounded, felt himself the stronger for it and received the blessings of his antagonist.

*Reader...sort*—a systematic reader who thoroughly masters a subject. *Prototype*—model.

Jacob—the great patriarch. On one occasion, Jacob was alone; “and there wrestled a man with him until the breaking of the day. When he saw that he prevailed not against him, he touched the hollow of his thigh which became out of joint. He said, Let me go, for the day breaketh. Jacob said, I will not let thee go, except thou bless me. And he blessed him there.”—*Genesis*. The student is compared with Jacob.

*Wrestled with*—contended with ; strove to acquire a mastery of. *Angel*—a celestial visitant ; 'angel' is compared with the great thinkers and writers whom Blackie calls the 'Celestials'. *All night*—is compared to the plastic days of youth. *Counted*—regarded. *The better*—because the wrestling secured to Jacob "the blessing of God" ; because such hard mental labour will secure to the student 'intellectual culture.' *Bout*—wrestling ; strenuous effort to acquire knowledge. *Sinew*—tendon ; 'Sinew of the thigh' is compared to mental powers. Bodies of men, munition and money are called the *sinews of war*. *Shrank*—became contracted ; he became lame. The shrinking of the thigh is compared to loss of health and severe strain on the mind. *In consequence*—on account of his wrestling with the 'angel' ; owing to his severe application to acquire a thorough knowledge of the great writers. *The metaphorical meaning is*—a severe study may bring on certain immediate disadvantages, such as physical fatigue combined with intellectual exhaustion and paralysis. But ultimately it will prove a great and inestimable boon to us.

#### CRITICAL QUESTIONS WITH ANSWERS.

**Q. 1.** Explain original, auxiliary, and parasitical books.

**A.** Original books are the fountain-heads of great ideas. They embody the independent views of the authors—views not borrowed from others but derived from a close study of men and things. Upon them have turned the history of human thoughts and the changes of human fortune.

**Auxiliary books** are those that help us to understand the original books. They throw light upon the obscure points, explain the dark passages, and point out the hidden beauties. They are generally notes, commentaries, &c.

**Parasitical books**—See *Notes*, page 83.

**Q. 2.** Explain the difference between constructive and critical authors.

**A.** There are two classes of authors—constructive and critical. The constructive authors achieve positive results. They build hypotheses, construct theories, make discoveries. They find out new truths. The critical authors produce negative results. They pull down old theories, explode old beliefs, and play havoc with old systems. They lay the axe at the root of hoary superstitions, demolish time-honoured prejudices, and expose venerable corruptions. Bacon and Faraday belong to the first class of great authors. Voltaire and Hume belong to the second class. Voltaire unmasked the solemn shams and the pious frauds of the clergy. He waged a

crusade against the prevailing corruptions and prepared the way for the French Revolution. Hume pointed out the false ideas, illogical methods, and wrong systems that were prevalent in the departments of ethics and philosophy. His *Political Discourse* made an era in literature and prepared the field for Adam Smith's remarkable work, *The Wealth of Nations*.

**Q. 3. What authors are especially recommended in "Self-Culture?"**

A. The books specially recommended in Self-culture are the Bible, Aristotle's *Politics*, the works of Newton, Leibnitz, Cudworth, Shakespeare, Faraday, Voltaire, and Hume, and Plutarch's *Lives*.

**Q. 4. Point out the importance of little books.**

A. Little books are very valuable. They are like the lines of approach to the great fortress of knowledge and cannot be safely overleapt. They are the steps which lead you to the great books—enable you to shake hands with the Celestials.

**Q. 5. Explain what is meant by Cram.**

A. Cram is that act of acquiring information in a crude, hasty and superficial way. Cram requires no reflection; no understanding the causal relations. It only requires memory. It means committing things to memory with great haste—without carefully understanding and assimilating them.

**Q. 6. What objections are made to the method of cram?**

A. Cram is a mechanical operation of which a reasoning animal should be ashamed. It contains no culture. It is specially resorted to by those who cannot, or will not, learn to think. It blunts our faculty of causality and does not give free play to our mental powers. As a man, who gorges himself with different kinds of food which he cannot digest by the vital process of assimilation, soon gets his digestive functions impaired, so a student, who loads his memory with a vast variety of crude facts which he cannot make his own by reflection, soon gets his mental faculties weakened.

**Q. 7. Blackie mentions some good results produced by Hume's writings. Quote his words or sentiments. (1882 B. A.)**

A. Hume, though he did not achieve any valuable result... was useful in his day, as protesting...acting. See Text, page 26.

**Q. 8. What remarks does Blackie make on "Random Reading?"**

A. Random or aimless reading does not train the intellect, fills the mind with dim and vague ideas of things, and generally weakens the faculties. It may be useful for acquiring general

information," and may be allowed sometimes in the case of one who naturally longs to learn a particular period of history or a special part of any subject; even then the part read should be studied accurately and thoroughly. In all our reading we must follow method and order of time, for without them things will not hang together in the mind.

**Q 9.** Quote the similes by which Blackie illustrates the difference between a miscellaneous and a systematic reader.

**A.** A *miscellaneous* reader is like some little dog...nothing. A *systematic* reader is like Jacob...in consequence.

**Q 11.** Explain fully;—

(1) *It may be sometimes parasitical, and like...cling.* (2) *'Fix, therefore, in your eye the great books...iturned.* (3) *Cast a firm glance also on those notable men...acting.* (4) *They are for you the necessary lines...overleapt.* (5) *Learn the fundamental things...physiology.* (6) *Cram is a mere mechanical operation...ashamed.* (7) *The exception to systematic reading...predilection.*

**Q 12.** Write notes on:—*Whose name is legion. Parasitical. The one thing needful. To shake hands with the Celestials. Finds his prototype in Jacob. These steps are little books. Lines of approach. Living physiology. Cram. Plutarch's Lives.*

**Para 11. Professional Reading Analysis:—**Before taking to special or professional reading one should go through a course of general study. The merely professional man is a man of a very limited range of thoughts and sympathies; he does not understand, nor takes interest in, those matters which affect all men. We should avoid the narrowing influence of professional occupation by mixing with people, travelling, and reading the works of the great writers, specially poets and historians.

*Professional reading*—reading of technical books to qualify one's self for the practice of a profession; technical study. *With a view to*—to acquire. *General culture*—liberal education. *Significantly*—expressively. *Brodstudien*—bread and butter studies; studies to earn one's livelihood. (lit. bread-studies.)

**But there is proved**—Young men have an absolute faith in the efficacy of professional studies. They think that the only way to achieve success in their profession is to commence *without delay* their professional work. But this is undoubtedly a mistake on their part. For, the experience of all professional men bears uniform testimony to the fact—that professional success can never be achieved without general culture.

*Unqualified*—absolute. They think that professional study

*alone* will bring them success. *Take up*—accept. *What*—general culture. *In his...stage*—at the time when he first begins his professional life. *Useless ornaments*—unprofitable accomplishments. *Incumbrances*—burdens which stand in the way of professional success. *Serviceable*—useful. *Tools to*—means of attaining success in.

Page 30. *Future...activity*—His liberal culture will enable him to secure a large practice at a later period.

*This is peculiarly...knowledge*—The truth of the above remark is conclusively proved in the case of studying other languages besides one's own. When a man first begins his professional career, he seems to think that the study of languages is a real hindrance, which diverts his attention from his professional work to a useless task. But he will soon discover his mistake. He will see that the knowledge of the different languages will become absolutely necessary to him if he seeks to enlarge the stock of his professional knowledge.

Take an example. A young man begins life as a lawyer. He thinks that it is a sheer waste of time and energy to acquire a knowledge of Latin, French, &c. He would do better if he were to devote himself to his professional studies. But when he tries to acquire a deep knowledge of law and to master the great fundamental principles upon which the science of law is founded, he will feel the necessity of a knowledge of Latin. For, most of the modern nations of Europe have adopted, to a large extent, the Roman or Civil law—the *Corpus Juris Civilis*. Suppose he has to argue a point of international law before a bench composed of judges of different nationalities. Now, the common language of the continent is French. If he has a thorough mastery of the language and the system of jurisprudence of the continental nations, if he is well-grounded in the broad principles which regulate the duties between nation and nation, he will be able to discharge his duties better than one who is only acquainted with the laws and language of his own country.

*In the first place*—at first sight, or when he first begins his professional career. *Stand ..way*—interfere with the acquisition. *Firm grasp*—thorough knowledge. *Of things*—of professional matters, as opp. to *languages*. *Extends*—enlarges. *Range*—width. In arguing a case before a Calcutta bench, a lawyer may cite precedents from the American law reports. *Fastens...knowledge*—strengthens his knowledge of the *roots*—principles which lie at the bottom of his professional subjects. *Overvalued*—estimated beyond their proper value.

*When they...themselves*—when languages have been considered as having an independent value of their own. Languages have no real value, of their own. They are valuable as a medium of expressing our thoughts to others—a means of discovering the wealth of thoughts hidden in books. It is only when we consider languages to be valuable in themselves that we are apt to give them more value than they really deserve. Compare:—"Words are wise men's counters; (they do but reckon by them), but they are the money of fools."—Hobbes.

*Their value...over-rated*—an intelligent man, who knows the true value of languages, can do a world of good with them. He can employ them as a key to unlock the treasures of knowledge hidden in books. He can employ them as a vehicle of imparting to others his own knowledge.

*The merely professional man...human converse.*—Blackie writes this passage while criticising the study of professional subjects to the neglect of general culture:

The man who has studied only professional subjects and has not received a general culture, and who is absorbed in his special work, has but a few ideas and takes interest in a few things: worse than that, he is quite different in his views and feelings from ordinary men, knows and talks about nothing but the terms and subjects peculiar to his profession; being ignorant of the general principles and universal laws and not having his views and sympathies broadened by mixing with his fellow-men.

*Merely professional man*—one who has received a professional education, but has no liberal education. *Narrow, artificial*—See Q. 2. *Of technicalities &c.*—full of the terms peculiar to his own profession. *Removed from*—out of touch with; a stranger to. *Broad truth &c.*—the great truths taught by nature. *Healthy...converse*—the salutary effect produced by mixing with our fellow-men.

*In society the most accomplished...about leather.*—Blackie writes this passage while talking about the disadvantages of the attainment of professional skill to the neglect of general culture.

The man who has attained the most perfect skill in his profession is often not thought much of and coolly avoided by his fellow-men, for in attaining his special skill he has lost the feelings and interests that are common to all men, and he takes interest in, and can talk about, nothing else but his special subjects, just as a leather-dealer can talk about nothing but leather.

*In society...nullity*—the professional man, who is destitute of general culture, may have a great reputation in his own circle,



but when he mixes in society, he is a man of no consequence—a mere cipher. Thus, a judge of the High Court may have great legal learning and forensic talents and may be considered an oracle by the long-winded members of the bar; but if his head is loaded only with legal lumber, his lordship, when he mixes in society, will be voted a bore of the first water. His legal jokes, which provoke roars of laughter among the briefless, will fall flat upon unheeding ear. *Nullity*—nonentity. *Sunk...dexterity*—acquired professional skill at the sacrifice of those kind feelings which form the distinctive quality of a man. *Sunk*—submerged. *Humanity*—the kind feelings of man. *In*—to acquire. *Dexterity*—professional skill.

3. *He...leather*—As a dealer in leather has no knowledge of, and cannot talk about, anything except leather, so the professional man knows nothing and can talk about nothing except his own business. Cf. *There is nothing like leather*. This expression is about a person who has a high opinion of his own profession.

*A student...tobacco*—The cons. is, *he is a student*. As an old smoker, who smokes like a chimney, diffuses the repulsive odour of tobacco wherever he goes, so a book-worm, who is brought up among his books, talks of books only wherever he goes. *Smells...books*—disgusts every one with whom he comes into contact by talking about books only. *Fustily*—disagreeably. *Fusty*—refers to the bad smell caused by damp. *Inveterate*—confirmed.

*So far from*—instead of. *Rushing...into*—beginning before receiving a liberal education. *Avoid*—not to contract. *Engrossing*—absorbing. *Shop*—one's own calling or profession; one's own occupation, particular trade or profession. Cf.—*To smell of the shop*—to indicate too distinctly one's profession. *To talk shop*—to make one's business the topic of social conversation. *Cramping influence*—narrowing effect.

*Let him flap...may*—an instance of suppressed simile. As a young bird will do well to fly about in the blue sky, enjoying the breeze and the sunshine, before he is confined in a cage, so a young student will do well to acquire a general culture and enrich his mind with varied stores of knowledge, before he is cribbed, cabined and confined in his professional duties. *Flap*—move freely; exercise. *Wings*—of a bird; mental powers and faculties. *Lustily*—vigorously; freely. *Ampler region*—vast expanse of the sky; wide sphere of knowledge. *While he may*—so long as he has the opportunity of doing so; before he is engrossed with the duties of his special profession.

*Der jungling...bewegen*—These are Goethe's lines. Young men

will act wisely to employ their faculties in a variety of occupations—to exercise themselves in Love and in Hatred; *i. e.*, to give a free play to their feelings and sympathies.

*Fix...mind on*—devote his attention solely to. *Find...soul*—do not feel inclined to acquire a liberal education.

Page 31. No professional...sympathies—Every profession has two parts—the technical and the scientific. The technical deals with cut and dried rules. The scientific requires a knowledge of mankind, a comprehensive view of the feelings and sympathies that regulate the conduct of men. Your professional studies can teach you the technical part of the subject. But they are utterly incapable of teaching you how to act when your special profession comes into contact with the thoughts and feelings of men in general.

*Complete*—thorough. *The whole*—the technical as well as the scientific part. *Exact*—accurate. *Drill*—training. *Omit*—fail. *Speciality...profession*—his special profession. *The generality...sympathies*—the thoughts and feelings of men in general. *Technical*—full of special rules. *Artificial*—devised by human skill.

*Removed...humanity*—out of touch with men's feelings and sympathies. Law, though its object is to redress public wrongs and vindicate the cause of justice, is oftentimes the source of great injustice. Every now and then we read of cases in which base born men deliberately shoot down inoffensive villagers, outrage female modesty, and kick to death poor men, but they are left off scot-free on some technical points of law. *Many...branches*—as, law of procedure, &c. *In others*—in other branches, *viz.*, laws of contract and of property, &c. *Marches...into*—*i. e.*, deals with. *Grand arena*—vast field; important questions. *Handling*—discussion.

*A complete man*—a man of liberal education—"a man of intense vitality, wide sympathy, keen observation, and various experience." *Expert lawyer*—a man possessing a special knowledge of the technicalities of law. *Has as...with*—requires as much knowledge of. *Knowledge of human nature &c.*—our bodily constitution is closely interconnected with the constitution of our mind and soul. There are many disease for instance which may be cured by a little strength of mind and by a spiritual ministration. See Q. 3. *Virtues*—healing powers. *Cunningly*—skillfully. *Drugs*—medicines. *Revelations &c.*—*i. e.*, ascertaining a disease by an examination of the external symptoms. *Technical*—medical. *Diagnosis*—the art of recognizing the presence of disease from its symptoms. *Is least human*—does little good to men. *Evangelical*—consonant to the spirit of the gospel. *Stiffly*—rigidly. *Orthodox*

—strictly according to the creed of a particular church. *Nicely*—scrupulously. *Professional*—formal.

*Universal...ground*—See Q. 6. *At...start*—when he first begins his professional career. *In...run*—eventually. *Beat*—attain higher excellence than. *Special*—who has a technical knowledge of his profession. *Favourite ground*—special subject. *Small field*—narrow range. *Habitual survey*—i. e., the professional duties which he ordinarily performs. *Principles*—the essential principles on which his art depends.

*Particular art*—special profession. *General...interests*—other professions with which his own profession is connected. *General...intelligence*—the different sciences connected with his own profession. Thus a doctor ought to have a general knowledge of chemistry (to be able to mix his drugs in proper proportions), of botany (to be able to distinguish the virtues of the plants from which the drugs are prepared), psychology (to be able to study the temper and feelings of the patient). *Preservatives*—remedies. *Cramping force*—narrowing influence.

Page 32. *Human thoughts*—thoughts the truth of which is felt by all men. Take the case of the myriad minded Shakespeare. His thoughts are purely *human*—they have not the slightest tincture of *professional* narrowness. Men of all classes have felt the truth of his thoughts on all matters of human concernment.

Whose purely *human...intelligence*—Blackie writes this passage while advising young men to read the great writers in order to remove the bad effects of merely professional study.

Whose noble ideas about matters affecting all men ennoble the lives of men by raising and refining their thoughts, and lead them to understand the thoughts of, and enter into the feelings of, many men.

*Purely*—unalloyed by professional narrowness. *Make rich...world*—ennoble the lives of men by purifying their thoughts. The quotation is from *The Princes*.

[And everywhere the broad and bounteous Earth  
Should bear a double growth of those rare souls,  
Poets, whose thoughts enrich the blood of the world.—Tennyson.

*Enlarge*—widen. *Platform*—sphere; range. *Sympathetic intelligence*—our intelligence and sympathies.

### CRITICAL QUESTIONS WITH ANSWERS.

Q. 1. How does Blackie prove that a knowledge of languages enables a man to acquire professional success?

A. *Vide* explanations of the passage : This is peculiarly... knowledge.

Q. 2. Explain 'a narrow man' and 'an artificial man' ?

A. A narrow man is a man of limited sympathies. He takes no interest in things which are outside the pale of his profession. He is a leather-dealer, and only takes interest in leather.

An artificial man is worse than a narrow man. He is an unnatural man. His ideas and feelings are perverted by an inordinate love of his profession. A narrow man feels some sympathy for things which are connected with his profession, but an artificial man is destitute of all natural feelings.

Q. 3. Show how Law, Medicine, and Theology furnish illustrations of the truth of the "No professional Sympathies" remark.

A. Law. The profession of law furnishes an excellent example of the truth of the above remark. Though law, in many of its branches, as, the laws of procedure, of limitation &c., is most technical and absurd, and is utterly wanting in sympathy with human feelings, yet a lawyer, who neglects to acquire a liberal education but devotes himself only to the study of the Criminal and Civil procedures, commits to memory the Evidence Act and the Penal Code, and masters Contracts and Torts, will hardly become an eminent lawyer. Because law in many of its branches—as laws of contract and real property, laws of equity, and international laws &c.,—treats of the broad general principles which regulate the duties between man and man. In the discussion of these principles it is absolutely necessary that the lawyer should be a man of general culture, because these principles "depend on a knowledge of mankind, on experience, on a comprehensive view of various complicated interests."

Medicine. A medical student may acquire a thorough knowledge of Anatomy, Physiology, Pathology and Materia Medica, but the study of all these branches of his art will fail to make him an eminent physician. Because to be a successful practitioner of the healing art, he must acquire a comprehensive knowledge of human nature and human character—the views, tastes, sympathies &c, of the patients. For the body is intimately connected with the mind and the soul. The symptoms of a disease are often strangely simulated as well as aggravated by the perturbations of the mind. A physician must possess a thorough knowledge of psychology and ethics to be able to make a differential diagnosis—to ascertain how much of the disease is due to physical, and how much to mental,

causes. A few soothing words of the physician will often do a patient more good by allaying his anxiety than the whole of the British pharmacopœia. For if he fails to influence their minds, his medicines, however carefully chosen, will scarcely be able to effect any good.

**Theology.** Theology affords a striking proof of the truth of the above remark. If a young theologian devotes himself earnestly to the study of the creed of his church—its dogmas and doctrines, but omits to acquire a general culture—a thorough knowledge of the human mind and character, he will make but an indifferent curer and comforter of human souls. How can he turn sinners and scoffers from the paths of unrighteousness to the paths of holiness, how can he lay the healing balm upon their lacerated hearts, if he fails to understand the subtle workings and obstinate questionings of the human mind?

**Q. 4. Why should the teaching of merely professional or technical subjects be avoided in ordinary schools?**

**A.** The teaching of professional and technical subjects should be strictly avoided in ordinary schools, because it (1) exercises a narrowing influence upon youthful minds; (2) does not teach one the whole of one's profession; (3) makes a man artificial; (4) omits to teach him the principles on which his profession rests and the relation of his own particular art to other arts and sciences; (5) makes him subject to the engrossing influence of what is popularly called shop; (6) renders him liable to be beaten on his own favourite ground by the general scholar; and (7) does not enrich his mind with a liberal education. For illustrations, see Q. 3.

**Q. 5. What are the best preservatives against the cramping influence of merely professional study?**

**A. (a) Healthy influence of society.** Society always exerts a salutary influence upon its members. It brings a man into contact with many men and thus removes the narrowness of his mind, the rigidity and one-sidedness which an exclusive devotion to professional study is apt to engender.

**(b) Travel.** Travel frees a man from the cramping influence of his own profession by bringing him into contact with many men and with the grand scenes of nature and art.

**(c) Familiarity with great writers.** A careful study of the great authors, specially poets and historians, exercises a singularly beneficial influence upon our character. Their noble thoughts and ideas—the priceless jewels which time has no power to rust or destroy—the eternal truths free from all dross and alloy of professional technicalities—ennoble our thoughts, enlarge our knowledge, and widen our sympathies.

**Q. 6:** Explain and illustrate the remark:—Universal experience has proved that the general scholar,...ground.

**A.** If two men, one of whom has received a strictly professional and the other a liberal education, were to begin their professional career, we shall always find that the man of general culture, though he may be at first very inferior to the professional man, will ultimately excel the professional man in his own special subject.

Take an example. In Germany education is more generally diffused than in any other country of Europe. The attendance of children at school for at least 4 years is made *compulsory* in all German states, and the people have cultivated education with an earnestness not to be met with among other nations. The intellectual acumen of Leibnitz, Kant, Fichte, Schelling and Hegel, has brought philosophy to a degree of perfection which has no parallel in any other country. In theology a host of scholars have infused new life into biblical inquiry. In archaeology, history, and jurisprudence, all nations owe a debt of gratitude to the great German scholars. In poetry and *belles lettres*, the name of Goethe is a host in itself. His works remain the imperishable monuments of the universality of his knowledge. Schiller's dramas and Richter's novels enjoy universal popularity. In astronomy, mathematics, and medicine, and in all the various departments of knowledge, the Germans have by their labours enriched the science of the world.

But the practical English called the Germans bookish. They considered them utterly unfit for trades, commerce, and manufacture. In the pride of their practical wisdom they looked down upon the beer-drinking and book-reading Germans. They laughed at the crude attempts of the Germans at manufacturing articles, at their sad failures and miserable productions. They looked with an approving smile upon the young men who manned the mills of Manchester and Lancashire—young men very skilful in their own arts, but sadly wanting in general culture, not even acquainted with the very principles of their arts.

But the general scholar, says Blackie, however apparently inferior at the first start will, in the long run, *beat the special man on his own favourite ground*. Even such has been the case here. Equipped with a sound education, the Germans within a very short time have made a wonderful progress. Their mills have turned out things wonderfully cheap—suited to every man's pocket. The result is that German goods are seen everywhere. The vessels of the English are now engaged in carrying to the different marts of the world goods made in Germany and in Bavaria. Thus we see

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that the English, who are pre-eminently a nation of shop-keepers, have been beaten on their own favourite ground, because they started their young men on their professional career without giving them a general culture.

**Q. 7. Explain fully :—**(a) *This is peculiarly the case with... professional knowledge.* (b) *Let him flap his wings justly in an ampler...he may.* (c) *Whose purely human thoughts "make rich ...world."*

**Q. 8. Write Notes on :—***Brodstudien. Sunk his humanity in his dexterity. He is a leather-dealer...leather. Smells fustily of books. Engrossing influence of shop. Arena. Evangelical. Purely human thoughts. Platform of sympathetic intelligence.*

**Para. 12. The Study of Languages. Analysis :—**To study a foreign language, start with a good teacher, learn by hearing, reading, and speaking, carefully excluding the native tongue; proceed from the simplest to the more complex forms; practise composition from the very beginning; translate and re-translate; read only those books that you take an interest in, noting the peculiar phrases and idioms; and get a general hold of the language before entering into a critical study of it.

*Professional position*—my position as professor of Greek in the University of Edinburgh. *Natural succession*—regular sequence, i. e., from the simple to the complex forms. *May be relied on &c.*—I recommend these rules, because I have practically tested them and have found them to be of great help to students. *Relied on*—depended on.

(1) *Start with*—engage a competent teacher when you first begin to learn a language. *Clearing away*—removing. *Discountenance*—dishearten. *Enunciation*—pronunciation. *Unlearned*—dismissed from the mind.

(2) *Excluding...English*—without allowing the corresponding English word to intrude upon your mind. *Excluding*—avoiding. *Intervention*—intrusion. *About*—around. *Of your teaching*—when you are being taught.

**Remember...brain**—When a man first begins to study a language, he does not use his *pen* or *brain*, i. e., write or exercise his intellect, he uses his *ear* and *tongue*—he *listens* to the words pronounced by the teacher and he *speaks* them aloud. In the early stages, a language is better learnt—not by distinguishing the characters written in a book, but by hearing the words pronounced. The brain is exercised in the higher stages of the study.

**Page 33. Normal**—following from rule; regular :—opposed

to 'irregular or exceptional forms.' *Declension*—inflection of nouns according to the grammatical cases. *The Us...Latin*—there are 5 declensions in Latin, of which the *A* and *Us* declensions are the simplest. *A* is the first declension, of which the nom. sing. ends in *a*. *Us* is the second declension, of which the nom. sing. ends in *us*.

	A. Sing.	Us. Sing.
" Nominative	Mens-a	Domin-us
Genitive	Mens-æ	Domin-i
Dative	Mens-æ	Domin-o
Accusative	Mens-am	Domin-um
Vocative	Mens-a	Domin-e
Ablative	Mens-a	Domin-o
Instrumental	...	...

(4) *Common verb*—as *Amo* in Latin or *ॐ* in Sanskrit.

(5) *Epithet*—adjective. *Declined...noun*—In English the adjective is not declined; but in Latin, Greek, Sanskrit, &c., the adjective is declined in gender, number, and case, according to the noun which it qualifies.

(6) *Progressively*—from the simpler forms to the more complex forms. *Them*—verbs. *Appropriate*—suitable. *Excluding the intrusion*—without allowing any English word to come into your mind. *Essential element*—fundamental process, *vis*, excluding the intervention of English words. *Rational system*—sound method. *Linguistic training*—learning a language. *Imaginary*—fancied.

*The pertinacity...practice*—If we early begin this habit of thinking directly in the foreign tongue, we shall soon acquire it. But if we contract the bad habit of *first*, thinking of the objects around us in our vernacular, and *then* translating them into the foreign tongue, we shall find it difficult to shake off the habit afterwards.

*Pertinacity*—persistency. *Perverse practice*—mischievous habit, *vis*., not excluding the intervention of English.

(7) *Fluent mastery*—ready command. *Graduated process*—a systematic course beginning with the simplest and then gradually rising to the most difficult things.

(8) *Illustrated*—made clear by means of examples. *Educed*—drawn. *From the practice...tongue*—Instead of learning, by rote certain rules of grammar, it would be more to the student's advantage if he can draw or think out the rules for himself by constantly *speaking* the language himself and *hearing* it spoken by others.

Page 34. *Comprehensive*—applicable to many cases.

(9) *Irregularities*—irregular forms not following the general rules. *Occur*—are found in the course of your study. *Anomalies*—exceptions to the general rules. *They had better &c.*—it would be better for us if we commit them to memory at the very outset. *Familiar*—well-known.

(10) *Dialogue*—a written composition in which two or more persons are represented as talking on some topic. *Xenophon*—a famous general, historian and philosopher. He was a pupil of Socrates. He was the author of the *Anabasis*, or A narrative of Cyrus's expedition and the Retreat of the Ten Thousand, and of the *Memorabilia*, or the Reminiscences of Socrates. *Cebetis Tabula*—the *Tabula* or Pictures of Human Life of Cebis, a Greek philosopher. *Lucian's Dialogues*—Lucian was a classic humorist. His best work is his *Dialogues*.

*As a...speaking*—Reading should not usurp the place of thinking, &c. We must not only *read* books in the foreign language, we must *think* and *speak* in that language. *Counteract*—check. *Tendency*—inclination to substitute reading for thinking and speaking. *Representations*—pictures. *Intervention*—intrusion.

(11) *Exercises*—lessons. *Repeated*—read many times.

(12) Let your reading, if possible...intellectual appetite—Blackie writes this passage while advising the student how to learn a foreign language.

Whenever possible read only those things that you take an interest in, then your progress will be fast, for you are sure to read attentively whatever interests you.

*In sympathy with*—agreeable or congenial to. *Appetite*—taste. *Matter*—subject. *Double progress*—Cf. What we read with inclination makes a stronger impression.—*Johnson*. *Beforehand*—before reading the book. *Scriptures*—the Bible. *As...Scotland*—in Scotland a good deal of attention is paid to religious instruction, and the majority of the people are conversant with the Bible.

Page 35. (13) *Idioms*—the syntactical or structural forms peculiar to any language. *Strange*—foreign. *Underscore*—underline. *These*—the idioms in the mother tongue. *Original tongue*—foreign language.

(14) *Methodise*—reduce to a system. *Observations*—i. e., the things you have learned; views. *Systematic grammar*—in which the rules are properly arranged. *Grammar it*—You should read the grammar *after* you have acquired a fair knowledge of the language by your independent exertion, and not before.

(15) *Be not content &c.*—You should not rest satisfied with the general rules—the generalisations of the practice of the best authors, but should try to find out the *principles* which lie at their bottom,—*why* and *how* the rules are so framed. *Universal*—see Q. I.

(16) *The theory of language*—the principles which explain the origin and growth of human speech. *The organism...speech*—the organs which enable us to articulate words,—as, larynx, tongue, &c. *Comparative philology*—the science that compares the structures of the various languages, and arranges them in classes with the view of arriving at some theory of language. *Glossology*—the science of language.

*Prosecute...intelligence*—carry on the study of the language in an intelligent way—learning *why* the plural of a noun is formed by *s*, the genitive by *'s*, the past tense of a verb by *d*, &c. *Otherwise*—if you do not acquire such principles. *Laborious exercise*—toilsome drudgery. *Arbitrary memory*—i. e., remembering things without understanding their causal connection.

(17) *Practice*—constant reading, speaking, and writing. *Main things*—most important points. *Language...familiar*—you must acquire an intimate acquaintance with the language itself—its phrases and idioms. *Declaim*—speak aloud.

*The ear...understanding*—a student must not always read his book mentally, he must recite what he reads to himself, so that his tongue may be trained up in the power of making correct and smooth utterances; and his ear may also be trained up so as to be able to detect faults of grammar and idiom. The association of visible symbols is not enough. An association must also be established between vocal movements (tongue) and sounds (ear.)

**Page 38.** *Confine...to*—study only. *Standard works*—works of acknowledged merit of permanent value. *Devour greedily*—read with eagerness. *Lay hands on*—find; get. *Get up a...precision*—acquire a thorough knowledge of a particular book—of its words, phrases, idioms, &c. *Special task*—i. e., when you are making preparations to appear in an examination.

**He must learn to live largely...of the language—**

Blackie writes this passage while advising the student how to learn a foreign language.

In reading a book we should first make a general study of it and learn the general drift of the work, and then enter into a minute and critical study of it. For instance, Shakespeare ought to be read many times over before a man begins to discuss the

different readings of passages, the various interpretations of commentators, or the ingenious conjectures of critics.

*Live largely...element*—As water is the element in which a fish lives and moves, so the language must be the element in which the student should live and move. He should acquire a general knowledge of the language. *Minute...details*—an accurate knowledge of its peculiarities and minor points. *Fluent*—ready. *Practical command*—ability to speak and write the language with ease. *General...language*—language as it is ordinarily used and spoken. *General...currency*—prevailing usage. *Various*—different. *Readings*—different ways in which certain disputed passages in the text are read or printed by different editors. *Ingenious conjectures*—clever guesses as to the true reading.

(18) *Culmination*—attainment of the highest point or altitude reached by a heavenly body; here, the highest stage of the plan we have sketched above. *Model*—standard author whose style we should imitate. *Phrase-books*—books of idiomatic phrases. *Plato...dialogue*—Plato is the only author who writes of the recondite points of philosophy in the most graceful style. *Playful colloquy*—light, sportive, conversational style. *Steal*—borrow. *Do something...yourself*—try to write a dialogue yourself after the fashion of Lucian.

*Directly...English*—without first writing it in English and then translating it into the foreign language. *Fluency*—a ready flow. *Put more...style*—stamp your own individuality into the style; write in your own way, without imitating the original.

*Erasmus*—an illustrious Dutch writer. He translated the New Testament and greatly helped the cause of the Revival of Learning. He wrote Latin with classical purity. B. 1467. d. 1536. *Wyttenbach*—a great scholar. He was a professor in the University of Leyden. His Latin style possessed all the graceful charm of the classical authors. B. 1746, D. 1820. *Ruhnken* David—one of the best scholars and critics of the 18th century. He was remarkable for the lucidity and grace of his Latin style. *English classics*—standard English works. *Tuned*—trained to the melody of the foreign tongue. *Transference*—translation. *With success*—with graceful lucidity.

### CRITICAL QUESTIONS WITH ANSWERS.

Q. 1. Explain the difference between universal grammar and special grammar.

A. Universal grammar deals with the roots and inflexions

common to all the languages. It deals with the laws of human speech—the relation of different tongues to one another.

Special grammar explains peculiarities of a particular language. It is concerned with the right application of the rules for correctness in speaking or writing any particular language.

**Q. 2. Explain :—**(a) *Remember that the language belongs... ear and...brain.* (b) *He must learn to live largely in the general...language.*

**Q. 3. Write notes on :—**(1) *Xenophon's Anabasis.* (2) *Cebetis Tabula Lucian.* (3) *Comparative philosophy.* (4) *Erasmus.* (5) *Ruhnken.* (6) *Plato.*

**Q. 4. Give Blackie's advice on the study of languages ?**

A. Blackie gives the following rules for the study of a foreign language :—(a) Start with a good teacher who will teach you good pronunciation and accent, and save you much time by explaining difficulties. (b) Think and speak of the objects about you in the language you are learning from the very beginning. (c) In grammar and idiom proceed gradually from the simplest to the more and more complex forms. (d) Put into practice the rules as soon as they are learnt, or, better still, form the rules yourself by hearing, talking, and reading. (e) Get by heart the few irregularities of frequent occurrence, and learn the others as you go on. (f) Read an easy narrative or some familiar dialogue, and describe aloud in the foreign language interesting objects. (g) Read those books that interest you, then your progress will be fast ; and score those parts which present peculiarities of idiom, grammar, and meaning, consulting grammars and dictionaries to clear away your difficulties. (h) Distinguish those things that belong to the grammar of the language you are learning from those things that belong to the grammars of all languages. (i) Study the origin and growth of the language, and compare the different stages in its development of other languages. (j) Read and converse constantly. In reading, do not confine yourself to standard works ; but read everything that you can lay your hands on ; and make a general study before you enter into a minute and critical study. (k) Constantly practise translation and re-translation. Follow some models, but not slavishly, and practise original composition.

### SUMMARY.

1. Books are to supplement and not to precede actual experience of life and nature. We must also argue in our own way before we listen to be arguments in others.

2. In order to collect materials for knowledge, we must observe natural phenomena carefully and minutely with our eyes.

3. The facts that we have observed ought to be classified in the order in which they exist in nature. The bounds of affinity between things classified under the same head, must be numerous.

4. All things in nature are connected causally with 'one another. We must pursue this chain of causation till we go up to God, who is the cause of all things.

5. Logic may help and correct our reasoning, but it can not give us the reasoning power. The study of Logic is very useful as a mental discipline.

6. Metaphysics is also very important as a mental discipline. It shows us the limits of human knowledge and gives us an indication of God and His attributes.

7. Our imagination also ought to be developed by a study of facts both in external nature and in human life.

8. The Æsthetic or the poetic side of the imagination should also be cultivated by a study of the Fine Arts. We ought to pay more attention to what excites our admiration than to what merely excites our laughter or ridicule.

9. Memory is a most important faculty and ought to be cultivated with care.

10. Every one ought to acquire the faculty of speaking and writing well.

11. Good and original books should also be studied. A general culture is necessary even for professional success.

12. In order to acquire a good style in writing, there must be a large practice of reading, speaking, translation, retranslation &c. The higher branches of philosophical grammar or philosophy should also be studied. Our style should be formed in imitation of a standard writer.

### MODEL QUESTIONS WITH ANSWERS.

Q. 1. Explain what is meant by Intellectual culture.

A. The Culture of the Intellect means the development of the intellectual faculties, *i. e.*, the culture of *Perception*, of *Imagination*, of *Memory*, and of *Reasoning*. The development of the powers of observation, classification, abstraction, generalization and of reasoning in general is the reflex of intellectual culture which, with the aid of habit and constant practice, results in the formation of a style and in the acquirement of a graceful facility in the art of public speaking.

Examples :—a man of profound learning and of deep and

vigorous thinking is a man of intellectual culture. J. S. Mill, Shakespeare, Newton, Tyndall, Carlyle, Kant, Socrates, Milton, Burke—are the giants of thought.

**Q. 2. What is meant by Physical culture.**

**A. Physical Culture** means the healthy growth and development of the different parts of the body. The bones, the muscles, the nerves and the organs of which the body is composed, increase in strength, bulk and proportions and work with vigour and activity by physical exercises and by proper nourishment.

*Examples* :—a man who is stout and strong and who enjoys an iron-constitution is said to be a man of physical culture. The ancient Greeks and Romans and the modern Shikhs, Goorkhas &c., are best examples.

**Q. 3. What is meant by Moral culture.**

**A. Moral Culture** means the healthy growth and development of the moral faculties, *viz.*, desire and will. Man is a moral agent and is endowed with *moral sense*, *i. e.*, the sense of right and wrong. The liberty of action which a man enjoys renders him a responsible being—responsible for his actions both to God and to society. He is bound to perform certain duties imposed upon him as a moral agent.

*Examples* ;—a pious, honest and kind-hearted man is a man of moral culture. He is a just and up-right man, with a force of will and strength of mind and does the biddings of his conscience without fear or scruples. Howard the Philanthropist ; Aristides the Just ; religious and political martyrs are the best examples.

**Q. 4. When the Education of a man may be said to be complete,**

**A.** A man may be said to have his education completed when he has attained success in all the three forms of training—intellectual, physical and moral.

**Q. 5. What is the true type of a man.**

**A.** The true type of a man is he whose intellectual faculties, physical powers and moral faculties have been fully and equally developed. Training of any one of those three classes of faculties to the total neglect of the other two, would not only make our education not thorough-going but it would make it lame and halting, defective and imperfect.

**Q. 6. What method should we follow in the study of books.**

**A.** (1) Avoid cramming by all means though it is said to be useful in some cases. The method itself is opposed to the natural process of reasoning and is only practised by those who are idle



and stupid and will not think. (2) Deeply think over all that you have read. Such attempts at thought would strengthen the reasoning faculties and help their growth and development. (3) Let your study be methodical and chronological. Method helps the association of ideas, and the healthy growth of your faculties. It is a great help to memory. But arrangement in your composition bespeaks as much the want of method as the feebleness of your intellectual powers. Memorable events in history should be read in the order of time in which they had happened. Follow the same principle in your study of 'Plutarch's Lives.' (4) Make it a rule that whatever you read, you read intelligently, accurately and thoroughly. If you read over a page hurriedly it is very likely that your impressions would be vague and pass off as soon as the book should be closed. The thing read must be "our own for all time to come—a part and parcel of ourselves". (5) Desultory reading is injurious to the mind. It is a great drawback to the acquisition of knowledge. For the recreation of mind, it is allowable only occasionally. Reading at random makes a man 'jack of all trades but master of none.'

**Q. 7. What is the mischief of Desultory Reading.**

A. "Desultory reading is very mischievous by fostering habits of loose thoughts, by turning the memory into common sewer for rubbish of all sorts to float through and by relaxing the power of attention. But a well regulated course of study will no more weaken the mind than hard exercise will weaken the body."

**Q. 8. What general principles have laid had down by Prof. Blackie for the cultivation of our intellect and in what order ?**

A. In the pursuit of knowledge we must exercise our senses and our mental faculties and learn those practical arts which are found to be auxiliary to them. (1) We must observe facts carefully, (2) classify the facts which we have observed, (3) reason upon the facts which have been observed and classified, (4) call up vivid pictures of the original impressions made on our minds with a golden treasury of thoughts, (5) cultivate the art of writing as well as of speaking before public meeting. The formation of an elegant and perspicuous style is a subject which should be carefully attended to. (6) We must enlarge the bounds of our professional knowledge by means of general acquirements without which success in professional career is seldom achieved. (7) Lastly, we must follow the general principles which regulate the study of languages.

**Q. 9. State the condition on which natural classification is based. How does it differ from artificial classification ?**

A. *Natural classifications* are based upon some real and intrinsic common qualities of the things arranged. *Artificial classifications* are based upon some points of accidental resemblance. In the one case, the points of agreement lie with living organisms in organic structure and function. In the other in outward resemblance, in external appearance.

**Q. 10.** How far is mathematical training capable of developing Reasoning?

A. Professor Blackie desires that young men should go through a systematic course of Mathematical training to have their reasoning powers developed. All sciences are accurate and certain with slight variations in their results in some cases, owing to the presence of certain disturbing elements in them. In order to be able to grapple with the practical problems of life—social, political and moral, a student must always be on his guard against partial observations, hasty conclusions, imperfect analysis, wrong judgment as well as against the sway of passions, prejudices and self-interest.

**Q. 11.** Define Imagination. State its functions and uses?

A. Imagination is a mental faculty by which we represent images and pictures before the conscious subject. Imagination selects qualities and conditions from various objects and rearranges and recombines them, moulds and shapes them into something new. It is therefore called a plastic art.

**Q. 12.** How Imagination is related to Science and fine arts.

A. The cultivation of this faculty is needful but some men out of a mistaken notion disregard it altogether, preferring fact to fiction which is the result of Imagination. Such people should remember that all scientific inventions and discoveries, and theories and hypotheses, are the results of the working of an imaginative mind. Imagination is not opposed to science. On the contrary, Imagination and Reason guide the scientist in his researches. The faculty of Imagination is called into play in history, poetry, fairy tales, novels and romances, fine arts and in the biographies of great men. The study of biography which represents pictures of human characters and fortune promotes the cultivation of Imagination. It is, however, not without its lessons. It teaches us (1) what our duty is, and (2) the important lessons—what man has done, man may do.

**Q. 13.** How does the taste for Fine arts influence human nature and society.

A. Students of a cultivated imagination are able to realize in thought the representation of scenes described in books. Glowing

pictures and images float before their mental vision. The *Æsthetic* faculties like the intellectual ones require cultivation. Taste for Fine arts should be freely indulged in to relieve the monotony of literary pursuits. Thus, the faculty of Imagination is invigorated and the mind enjoys an exquisite delight. The grand, the beautiful, and the sublime in nature and art are the healthy food for the *Æsthetic* faculties, the comical and the humorous being used only as relief. Not only is the man but the society to which he belongs, is benefitted by the results of a cultivated taste for the fine arts. Roughness in human nature is mellowed down into smoothness, and hardness is softened into tenderness. Thus, it influences human nature and influences society through the instrumentality of a cultivated Imagination. Look with wonder and admiration at the works of nature and art, discover their beauties and appreciate them.

**Q. 14. Give the substance of Blackie's remarks on (a) Books, (b) Observation, (c) Classification.**

(a) Books are very useful helps to knowledge, and in some measure also, to the practice of useful arts and accomplishments, But they are not the original and natural sources of culture, they are not creative powers in any sense ; they are merely helps, tools, and even as such they are artificial tools, subsidiary to our mental and bodily organs. The original and proper sources of knowledge are life, experience, personal thinking, feeling, and acting. When a man starts with these, books can fill up gaps, correct much that is inaccurate, and extend much that is inadequate. Read the great and original books, the fountain-heads of great ideas and noble passions. Read also the works of those authors who, though they have not observed any new facts or discovered any new truths, have protested against popular errors and roused people to think and act consistently. Avoid the books that are written on the great books, but do not despise the elementary books which help us to understand the original works.

(b) All young men should commence their studies by direct observation of facts. The natural sciences are particularly valuable because they not only supply the mind with the most rich, various, and beautiful facts, but they teach us how to use our eyes. The eyes, like other organs, require training, by lack of which they become dull and slow. Let young men take first to those studies that will teach them to know what they see, and to see what they otherwise would fail to see. Among the most useful studies are Botany, Zoology, Geology, Chemistry, Architecture, Drawing, and the Fine Arts, .

(c) The variety and number of facts observed would be overwhelming and confounding, did we not possess the faculty of classification, by means of which we refer them to groups and divisions based on certain definite principles. These principles are the points of likeness and the points of difference. The classification should be based on natural likeness and unlikeness. Artificial arrangements, like the alphabetical order in dictionaries or the classification of flowers in the Linnæan system of botany, may be useful helps to beginners, but are hindrances to true knowledge. In forming habits of observation and classification young men are recommended to visit the local museums, and confine their attention to the thing peculiar to the locality.

**Q. 15.** Give the substance of Blackie's remarks on Culture of the Imagination.

A. Imagination is a valuable faculty of the mind, requiring especial culture. It is a very useful auxiliary of science, when associated with reason and judgment. It is as useful in History as in Poetry, Drama, Romance, and Novel. But imagination is most profitably engaged, when it is applied to the study of things real and not to works of fiction. For this purpose biographies of great men should be studied, as they carry with them a two-fold advantage, teaching men both what was done and what should be done.

The student should pay special attention to the culture of the æsthetic faculties. For this purpose poetry, music, painting &c., should be studied not as accidental accomplishments, but as essential ornaments of the mind. The student should also cultivate the noble quality of admiration, for without that quality he can scarcely appreciate beauties in grand and excellent objects of the universe.

**Q. 16.** Enumerate the best means of cultivating the 'Memory.'

A. Memory is a faculty of the mind which requires especial culture and can be improved by exercise. The power of Memory is helped by :—(1) the distinctness and vividness of the original impression, (2) classification, (3) repetition, (4) strong causality, (5) artificial bonds of association, (6) notes, indexes, or memoranda.

**Q. 17.** How should Imagination be cultivated ?

A. Hamilton says—"Wonder is the mother of knowledge." To doubt and to be astonished is to recognise our ignorance." Plutarch says—"It is the business of Philosophy to investigate, to admire and to doubt." The fault-finding spirit of a cynical misanthrope is blamable. It is only old men of deep insight and

experience and not youngsters that can pass for critics. Let the young student indulge in all shapes and forms of excellence—the grand, the beautiful, the sublime, and the humorous. Let him not be occupied with one kind of pursuit exclusively. Variety and not monotony is needed.

**Q. 18.** What is the function of Memory? Distinguish between Memory and Imagination.

A. Memory is a mental faculty by which we retain the facts of knowledge which we have gathered or acquired by previous observation. It differs from imagination in that it only stores up facts and disposes them out of the range of consciousness—whereas Imagination calls up images or pictures of the scenes stored up by memory and represents them before consciousness.

**Q. 19.** What are the most important points to be attended to in securing the retention of facts once impressed in the memory?

A. 1st the distinctness, vividness, and intensity of the original impression. Let no man hope to remember that which he only vaguely and indistinctly apprehends.

2nd. Order and classification help the memory to a very great extent; to know the class is to know what is most essential in the character of the individual.

3rd. The next important matter is *Repetition*. In this domain, as Blackie says, nothing is denied to a dogged pertinacity.

4th. If the memory be weak, causality is perhaps strong; and this point of strength may be made to turn an apparent loss into a real gain.

5th. Artificial bonds of classification may also sometimes be found useful, but this rather suits to the necessities of an ill-trained teacher than the uses of a manly mind.

6th. Lastly, whatever faculties of memory a man may possess, let him not despise the certain helps from the *written record*.

**Q. 20.** What are the remarks of Blackie on the formation of style?

A. Blackie says that man is naturally a speaking animal; and a good style is merely that accomplishment in expressing one's self by means of words, which arises from improving the natural faculty of speech by proper education. The best training for the formation of style is of course familiar intercourse with good speakers and writers. A man's vocabulary largely depends on the company he keeps. Therefore, Blackie recommends youngmen to read the best writings of the most lofty minded and eloquent men.

But young men must not be too slavishly addicted in imitating any man's manner of expression. There must always be a certain amount of individuality about every man's style. Also, they must not be over-anxious about mere style. He says, "be more careful that you should have something weighty and pertinent to say than that you should say things in the most polished and skillful way."

**Q. 21.** What are the leading features of a good style?

A. The characteristic features of a good style are—"lucid order, graceful ease, pregnant significance, and rich variety." By constant reading of the best works and by constant writing, a man can attain a good style. The simple style is best. The ornamental style should not be imitated or attempted by a beginner. Read the best production fifty times over and your style is formed.

**Q. 22.** Give the substance of Blackie's remarks on the formation of Style and habit of Public-speaking.

A. See Note's page 79-81.

**Q. 23.** Define the following terms—Generalisation, Abstraction, Synthesis, and Analysis.

A. "*Generalisation* is gathering up from a multitude of facts, a conclusion or inference, or rule, which is applicable to all, or which is suggested by all."—Taylor,

*Abstraction* is a negative process in which our attention is drawn by a single attribute apart from other attributes belonging to an object.

*Synthesis* is a process by which we combine simple elements to form a complex whole. Deduction rests upon Synthesis.

*Analysis* is a process by which we break up a complex whole into its constituent elements. Induction rests upon analysis.

**Q. 24.** Distinguish between Fancy and Imagination; Reason and Reasoning.

A. *Fancy* supplies materials for the *Imagination* to work upon. By means of his *imagination* a poet creates complex scenes and delineates fictitious characters. *Fancy* supplies him with figurative expressions and all resources of allusions.

*Reason* is a mental faculty by which we distinguish what is true from what is false, and what is good from what is evil. *Reasoning* is the consecutive exercise of *Reason* so as to trace some relation of facts, or to establish a conclusion.

**Q. 25.** Define "Cram" according to Blackie? Give his own remarks in the subject?

A. According to Blackie "Cram" is a mere mechanical

process; and of such a process every reasonable being should be ashamed. See Note's page 92.

Q. 26. What are the main objections to the use of Cram?

A. Young men should beware of the method of mere *Cram*. Little things may be learned by Cram, but the best things are to be mastered by culture only. Cram is a mere artificial process, opposed to the process of thinking. Reading books without thinking is no reading at all. Books should be read systematically and chronologically. Random reading may be allowed occasionally for general information, but complete mastery of any special branch of study would require study and unflinching application to it.

Q. 27. What does Blackie say on Professional Reading? Explain fully his remarks.

A. See note's page 98-101.

Q. 28. What are the preservatives of professional study as laid down by Blackie.

A. The best preservatives are:—(first), Society exercises a marvellous influence upon the thoughts of its inmates. (2nd.) Travelling is another mode by which the cramming force of mere professional study can be avoided. (3rd.) The greatest of all is, a constant familiarity with the great writers—specially poets and historians—whose thoughts widen our intellect, in a manner as to increase sympathies with all kinds of human intelligence.

Q. 29. Classify the principal points which must be attended to in the study of languages.

A. (1) The student who is desirous to have a thorough knowledge of languages must have a good teacher from the very first. The teacher may prevent the formation of bad habits of enunciation from taking a stronghold on the mind of the unlearned pupil.

(2) The next step is to name aloud, in the language to be learned, every object which meets the eye, but carefully excluding the influence of the mother tongue.

(3) The student must commit to memory the simplest rules of elementary Grammar (*of the foreign tongue*.) His method must always be progressive.

(4) When the simplest forms have been learnt the scholar should be led by a graduated process to the more difficult and complex forms.

(5) Everything that is learnt from rules must always be illustrated by practice.

(6) By this progressive method of study he must begin to read the easy dialogues of the foreign tongue.

(7) The reading, if possible, must always be in sympathy with the intellectual appetite.

(8) The student must note carefully the difference between the idioms of the foreign language and those of the mother tongue.

(9) He must also study the theory of languages, the organism of speech, and comparative *philology*. The principles there revealed will enable him to prosecute with a reasoning intelligence a study, which would otherwise be in a great measure a laborious exercise of memory, which has stored the facts without any proper understanding.

(10) But practice is the main thing. Language must be familiar to the pupil. This familiarity can only be attained by constant reading and conversation. The student must be the complete master of any subject with which he may possibly come in contact; in other words he must live on that subject which come under his compass.

**Q. 30.** *What are Blackie's views on the works of Thackeray and Hume.*

A. Of the writings of Thackeray, Professor Blackie observes "For myself I honestly confess that I never could learn anything from Thackeray; there is a certain feeble amiability even about his best characters; which if it is from the depressing influence of his bad ones is certainly anything but bracing."

Though Hume's writings did not achieve any valuable results on speculation, they are useful in their own way as they protested against widespread popular errors and roused people's minds into more consistent thinking and acting.

**Q. 31.** *Give Mr. Blackie's observations on books. What authors are specially recommended in Self-culture? (Cal. U. Paper 1882, B. A. Ex.)*

A. Books are not the fountains of true wisdom. They are neither the primary nor the proper sources of culture. But, in the present state of our society books are inevitable and invaluable. The following books are specially recommended by Blackie:—(1) *The original books*:—(a) The Bible. (b) Aristotle's Politics. (c) Newton's Mathematical works. (d) Leibnitz's Philosophy. (e) Shakespeare. (f) Cudworth's Theology. (g) Faraday's Science. (h) Plutarch's Lives.

(2) *Negative books*:—such as Voltaire and Hume. These are



books which correct errors and fallacies without imparting any positive knowledge.

**Q. 32.** Mr. Blackie mentions some good results reduced by Hume's writings. Quote his words or sentiments. (1882, B. A.)

A. Hume has not made any discoveries of any intellectual or moral truths. But he, as well as Voltaire, has dissipated certain errors and taught men to think and act more consistently than before. This is the use of Hume's writings. (See notes on page 26 and 27).

**Q. 33.** Account for our natural inclination to seek the causes of all things.

A. God loves to look upon all things connected together by a chain of causes. Our nature being identical with that of God, we too love to regard all things bound together in a chain of causes or sequences.

**Q. 34.** Describe the importance of Mathematics, Logic, and Metaphysics as branches of study.

A. Mathematics teaches us to understand the nature and importance of pure causality. It also enables us to fix our attention firmly upon a subject. Logic is merely a regulative study, i. e., it teaches us to avoid errors, to detect fallacies &c. Metaphysics shows us the limits to our knowledge and opens up to us God, soul and other transcendental subjects. (See Analysis, Paras 4 and 5 Chapter I).

**Q. 35.** Point out argument that all the miseries of our country arise from the political constitution of our country. Quote Goldsmith's opinion on it.

A. All countries, whatever their form of government may be, will be found to suffer certain peculiar hardships and disadvantages of their own :—

“How small of all that human hearts endure  
That part which laws or kings can cause or cure.”—Goldsmith.

**Q. 36.** Prove that Imagination is not exclusively conversant with Fiction.

A. Imagination is very important in making scientific discoveries, in carrying on historical researches, and in forming accurate conceptions of historical scenes. (See Analysis Para 6 Chapter I).

**Q. 37.** Analyse the Culture of Intellect.

A. Introductory :—Books, the chief medium of instruction in modern times ; their virtue exaggerated ; they are not creative powers in any sense, but merely tools and even as such, subsidiary

to those with which nature has provided us. The original sources of culture are life, experience, personal thinking &c.

(1) **Observation** :—The organ of vision, like every other organ, requires training. The first step towards intellectual culture is the habit of observing things intelligently.

(2) **Classification** :—(the process of referring the multitude of observed facts to certain general heads).—(a) *Natural classification* ; depending upon *natural affinity*, or the unity or type common to all things ;—*genera* and *species*. (b) *Artificial classification* ;—depending upon some arbitrary rule, as the arrangement of words in a dictionary ; useful to beginners only.

(3) **Reasoning** :—We should know, not only that things *are* so and so, but *how* they are, and *for what purpose* they are. This is the peculiar privilege of man, whose soul is an emanation of the Divine Reason, and is at the root of all science.

(4) **Study of**—(1) **Logic** :—Logic is a purely formal science ; *i. e.*, deals with the general forms of thought. It has a two-fold utility :—(a) It enables us to think accurately and consistently. (b) It enables us to detect false reasonings of other ; and (2) **Metaphysics** :—(a) *Negative use* :—It teaches us the necessary limits of our faculties, and warns us from wasting our energies after unknowable abstractions. (b) *Positive use* :—It is the science of essential realities as opposed to *phenomena* ; it leads us up from *phenomena* to the knowledge of *essence* or *substance*, and hence to the Original Essence of God, thus being identical with theology.

(5) **Culture of the Imagination** :—(a) Imagination is a most useful handmaid of science when guided by reason :—Illustrated by the life of Goethe. (b) It enables us to represent facts vividly to the mind's eye. (c) It is at the root of all our æsthetic feelings, *viz.*, the Sublime and the Beautiful, with their opposites, *viz.*, the Comic and the Humorous.

(6) **Memory** :—(the most artificial faculty) helped by, (a). The distinctness and intensity of the original impression. (b) Classification (*individuals* are many, *classes* are few). (c) Reputation, (Nothing is denied to dogged pertinacity). (d) Causal connection (where memory is weak, causality may be strong). (e) Mnemonic symbols. (f) Written notes or memoranda.

(7) **Style** :—(a) Study of the best models. (b) *Sense* not to be sacrificed to mere *sound*. (c) Qualities of a good style = perspicuity, force, elegance.

(8) **Public speaking** :—(a) Familiarity with great speakers. (b) Use of debating clubs. (c) Have something important to say,

and you will be able to do it. (d) Don't think too much of yourself while speaking. (e) Commence early.

(9) **Choice of Books** :—(a) Stick to great books, or books rich in original truths. (b) Also to such authors who, without giving any positive truths, have roused men to think independently (as Hume &c.) (c) Do not despise little books, especially at the outset. (d) Avoid *Cram*. (e) Read systematically.

(10) **Professional Study** :—(a) General culture must precede all professional reading. (b) Mere professional reading narrows the mind, and make a man unfit for large human questions. (c) All professions branch off into broad general questions, which absolutely require a sound general culture. (d) Avoid the cramping influence of shop—this can be best done by mixing largely with society, travel &c.

(11) **Remarks of the Study of Languages** :—(a) Exercise the tongue and the ear more than the brain. (b) Carefully exclude the intervention of the mother tongue. (c) Critical reading not necessary at the first stage. (d) Practise composition ; translate and retranslate.

## ON PHYSICAL CULTURE.

Page 37. *The glory...strength*—the important feature in the life of a young man is his strength. A young man may take just pride in his strength.

Page 39. Para 1. **The Importance of Physical Culture.**  
**Analysis** :—*The body is to the mind* as the foundation of a house is to its superstructure, hence to keep the intellect strong and active we must keep the body in a healthy and vigorous condition.

*Physical culture*—training of the bodily organs and powers with a view to the promotion of health and vigour. *Patent*—evident. *Certain*—indisputably true. *Anything*—any truth.

*Whatever exists...stand*—every object must be dependent upon something going before it ; every object must have a substance or substratum lying under it ; nothing can subsist independently ; it must either have a substratum or a cause, or something else, going before it.

*Basis*—support. *Hinge*—a hook on which a door turns. *Subordinate*—of little value. *In itself*—considered by itself. *With reference to*—when compared with. *Complete whole*—entire superstructure. *Indispensable*—absolutely necessary. *Point of attachment*—connecting link ; the hook is the point of attachment between,

the door and the house; the root, between the earth and the tree. *Depends*—(L. *Pendo*—I hang) rests; relies for support. *Depend* is now followed, *not* by *from*, but by *on* or *upon*.

*A something...depends*—A foundation may be insignificant when compared with the lofty building. The roots may appear to be of no importance in relation to the stately tree. The hook seems very trivial with reference to the door. Nevertheless, these little things are of very great importance to the existence and stability of the whole of which they are but small insignificant parts.

*No house can be...in darkness*:—Blackie writes this passage while explaining the relation between the body and the mind.

The body is compared to the foundation, and the mind to the superstructure, of a house.

{ Every house must be built upon a foundation, which is useful only as supporting the building above, and which, when most solidly made, is always under the ground and not seen from above; as the mind, which is superior to the body, is supported by the body, whose chief usefulness lies in supporting the mind, and which, when healthiest, nourishes the mental faculties in a manner unperceived by us.

*Substructure*—a foundation built *under the ground*. *Independent virtue*—value of its own. It has a relative value; it supports the superstructure. *Exists...perfection*—is built most perfectly. *Is not visible*—remains unseen, because it is laid deep under the ground.

*This is exactly &c.*—The relation between a house and its foundation is essential but invisible; even such is the relation between our mind and body. *Thinking faculty*—mind. *Obvious*—evident. *Analogy*—resemblance of relations; the relation between the house and its foundation *resembles* the relation between the mind and the body. *Sound*—healthy. *Flesh and blood*—body.

*The rational...and blood*—Taking care of the body according to the natural laws of health, as a sensible being should do.

*Rational treatment*—treatment of the body in accordance with the natural laws of health. *Is...think of*—is never seriously attended to by students.

✓Page 40. The more eager the student...where he stands—Blackie writes this passage while dwelling on the importance of good health for a student.

The more zealously earnest the student is, the more he is likely to neglect his bodily health and to rashly break, if not advised beforehand, the rules of health in such a manner as to bring about its ruin before he is aware of it; just as a railway

driver will drive his train, when no signals have been shown to him, to the very edge, without his knowing it, of a bank, from which it is sure to dash down below and break in pieces. (The body is compared to the train, the student to the driver).

*Eager*—earnest in prosecuting his studies. *Sin...respect*—violate the laws of bodily health.

*To drive...stands*—As a train, that is not warned by danger signals, rushes in its mad career to the very verge of the precipitous hill—beyond which yawns the fatal chasm, before it becomes aware of its perilous situation, so the young student, unwarned by the approach of dire diseases, prosecutes his studies so intently that he brings himself almost to death's door before he is able to realize his imminent danger.

*Drive himself*—prosecute his studies steadily, utterly neglecting the laws of health. *Unsignalled*—not made aware of its danger by signals. *Brink*—verge, border. *Fatal*—because to fall from it is sure death. *Precipice*—steep hill. *Where he stands*—the risk he runs; his dangerous condition. *Assured conviction*—firm belief. *All experience warrants*—the truth of which is confirmed by the experience of all men. *Warrants*—justifies. *Sedentary occupations*—professions that require much sitting or desk-work; as those of clerks, school masters, judges &c. *Sedentary habits*—habits of sitting produced by the nature of one's occupation. *Persistent*—continuous. *Brain exercise*—mental work.

*In the case of...books*—Strong and able-bodied men naturally delight in out-door exercises, but those, whose constitutions are naturally delicate, feel inclined to betake themselves to books and seek pleasure in reading. *Frail*—delicate. *Fling*—devote. *Tend*—are apt to produce. *Faculties*—intellectual powers. *Undermining*—destroying in a secret manner; sapping the foundations of. *Frame*—the body. *Old student*—Blackie himself. He was 64 at the time when he wrote the book.

*His blood...own head*—he shall be responsible for the consequences—he shall be guilty of causing his own death. It is a biblical expression. Cf.

Whosoever shall go out of the doors of thy house into the street, *his blood shall be upon his head.*—*Joshua*. He hath done all these abominations; he shall surely die; *his blood shall be upon him.*—*Ezekiel*. He heard the sound of the trumpet, and took not warning; *his blood shall be upon him.*—*Ib.* Whosoever heareth the sound of the trumpet, and taketh not warning, if the sword come, and take him away; *his blood shall be upon his own head.*—*Ib.*

*Powder...dry*—as no artisan can work well unless he keeps his tools in a good condition, as no soldier can shoot well if his powder is not kept dry, so no student will be able to prosecute his studies if he does not keep his body in a healthy condition. Cromwell advised his soldiers,—Put your trust in God and *keep your powder dry*. *Jot*—set; note. *Heads*—chief points. *Practical suggestions*—hints which can be easily put into practice.

### CRITICAL QUESTIONS WITH ANSWERS.

#### Q. 1. What is meant by Physical Culture?

A. Physical Culture means the development of our bodily powers and organs by taking proper food and drink and exercise, by living in a natural manner, and by conducting ourselves in obedience to moral principles.

#### Q. 2. Discuss the importance of physical culture.

A. *Mens sana in corpore sano*—a sound mind in a sound body—so says the Latin adage. As the palatial building, that rears its lofty head on high, is supported by the foundation which is laid deep underneath the ground, as the stately tree that seeks the sky, depends for its growth upon the little roots buried in the earth, so the mental activities of man, who by the power of his intellect achieves wonders, depend upon the state of his bodily health. As the house falls down with a terrible crash if the basis is removed, as the mighty tree dies if the roots are cut down, so our mental powers are enfeebled if our bodily health is destroyed. It therefore behoves all men to take serious care of their health.

The student is very apt to neglect the laws of health. Lured by the syren strains of Science, which reveals her captivating charms to his enraptured vision, he turns a deaf ear to the repeated admonitions of Nature and thus sows the seeds of disease which carries him off in the prime of life. He should remember that severe and persistent brain exercise, when combined with sedentary habits, is more or less unhealthy and tends to the enfeebling of the mind and undermining of the body. A workman cannot work well if he does not keep his tools sharp. A soldier cannot fight well if his powder is damp. A student should remember that the very aim of his life will be baffled, if he does not keep his body in a sound condition.

3. Explain with reference to the context :—(a) *A something which, however subordinate...whole depends.* (b) *This is exactly the relation between man's...health.* (c) *The more eager the student...he knows where he stands.* (d) *If this analogy be true, there is nothing...flesh and blood.*

4. 'Write notes on :—*To sin in this respect. Such as have frequently a tendency to fling themselves into books. His blood shall be on his own head. To have his powder dry.*

**Para 2. Exercise. Analysis:**—To be healthy is to possess every power and organ of the body in harmonious working order, and to be vigorous is to possess great activity and energy in those powers and organs. *Exercise* promotes health by making the blood flow, and the muscles play, freely. The want of exercise weakens the body. Sitting is a lazy and unhealthy habit for a student, who should read out of doors, standing or walking, join a volunteer corps, and take to travelling and touring. Games and gymnastics are the best for keeping the body supple and strong, and should be practised by all, young or old.

*The growth...exercise*—not only the organs of the human body, but the functions of every thing on earth, are developed and made strong by exercise. *Growth*—development. *Vigorous condition*—strength. *Member*—limb ; organ. *Every...existence*—every form of life, animal or vegetable—that exists. *Existence*—abs. for con. ; living things that exist.

*All life..working*—every living thing, that is endued with life, is performing some sort of work. It is breathing, thinking, or performing some of the functions of the physical or mental faculties, even when it seems to be absolutely idle. Life means activity—working. *All...working*—we must do some sort of work or other every moment of our lives. Some sort of work (*e.g.*, breathing, digesting &c.) is necessary for the bare sustenance of life. *Energising*—putting forth or exercising one's energies or powers ; working hard. *Absolute rest*—a complete cessation from work. *In...grave*—when a man dies. *The measure...power*—the life force of a man is estimated by his capacity of working.

*All life is an energising...to be strong*—Blackie writes this passage while explaining the usefulness of exercise.

Living means working, or possessing the capacity for working ; perfect stillness is to be found in a dead body alone ; and we judge a man's power of living by his power of working. For instance, we call a man half-dead when he works little and languidly. Health is that state of the body when all its powers and organs work well, separately and in connection with one another. Strength is health together with a great power of living, that is, health together with a great power of working. A strong man must not only be healthy, but he must be able to do plenty of work well.

*To posses...strong*—that man, whose vital, natural and animal

functions are performed smoothly and perfectly, is *healthy*. That man, who in addition to health, possesses a great amount of vital energy or power of working is *strong*. *Faculty*—organ. *Function*—work of a faculty. Thus a man may have organ of liver, but its *functions* may be deranged. *Harmonious*—smooth.

Page 41. *High...force*—a good deal of living energy. *All health etc.*—all healthy men are more or less inclined to work. *Is weakness*—impairs our power of working.

*Things...production*—all living things have a natural tendency to grow ; the child naturally grows to a man ; the plant develops into a tree. It is the nature of all organisms—animal or vegetable—to grow, to become larger and stronger by the constant exercise of their vital and vegetative force, unless their growth is arrested by some malign influence. *Vital or vegetative force*.—The power of living or the power of growing. 'Living' is strictly applied to animals, but loosely to animals and vegetables ; 'growing' and 'producing' to plants and trees.

*Vital force*—Vital force is that force which is inherent in organizations, that form of energy which is the cause of the vital phenomena of the body, as distinguished from *physical forces*—forces which change, or tend to change, any physical relation between two bodies ; as, the force of gravity, cohesive force, centrifugal force, chemical force, magnetic force, &c.

*Vegetative force*—works in plants. *Action*—exercise. *Harsh*—severe. *Frost*—frozen dew. *Stunt...production*—tender the tree incapable of bearing plentiful fruits. *Poring*—looking at a book long and steadfastly. *Play*—work.

✓If that exercise...will not be mocked—Blackie writes this passage while explaining the consequences of neglecting to take proper exercise.

Exercise makes the blood flow, and the muscles play, freely, and thus 'promotes health and strength, so that if proper exercise be not taken we shall get both ill and weak, for we are sure to suffer in our body whenever we neglect the natural laws of health. (Nature is treated as a person who is not to be used contemptuously with impunity.)

*Nature...mocked*—the laws of nature cannot be violated with impunity. Nature is sure to punish a man who breaks her laws. A man, who sins against the laws of health, will be attacked with disease. *Sacred resolution*—a firm determination which should be religiously carried out. *Cold feet*—cold feet are produced by unequal circulation. Health depends upon a proper circulation of



blood to every part of the body. Persistent brain exercise causes an overflow of blood into the brain. The legs, being thus deprived of their proper supply of blood, naturally become cold. *The clogging...frame*—the derangement of the functions of the internal organs of the human system. Thus sedentary habits obstruct the functions of the liver and make it sluggish.

*Clogging*—obstruction. *Wheels*—functions. *Parts*—organs. *Fleshy frame*—body. *Shades*—kinds. *Stomachic discomforts*—complaints of the stomach; as, fulness, indigestion, acidity, &c. *Cerebral &c.*—disease of the brain; as giddiness, headache, &c. *Due season*—proper time. *Sinning against*—violating; acting against the laws of health; a biblical expression. If one man *sin against* another, the judge shall judge him; but if a man *sin against* the Lord, who shall intreat for him? *Samuel*. But when ye *sin so against* the brethern, ye *sin against* Christ.—*I. Corinthians*. *Amend*—correct. *Courses*—i. e., mode of living. *Flogged*—attacked with disease. *Soft-hearted &c.*—human teachers are often very kind-hearted and take a kind or lenient view of our faults. But Nature is a severe task-master who visits all our faults with adequate punishment.

*Nature...treatment*—nature is never over-indulgent. She seldom pardons an offence. She always metes out the most condign punishment, in the shape of disease, to the man who violates her laws.

Blackie writes this passage while advising the student not to neglect the natural laws of health. Nature is compared with a schoolmaster, the student to a schoolboy:

Some schoolmasters do not punish, out of kindness, their boys for not preparing their lessons well, but if a man does not look to his health in time or breaks the natural rules of health he is sure to suffer, getting ill and weak, for nature is like a stern school-master, not to be trifled with in any way.

*Why should*—i. e., There is no necessity for a student. *Indulge*—be given to. *As well standing*—as deeply when he is standing. *As sitting*—as he does (thinks) when he is standing. *Often... better*—he will often find that he will be able to think more deeply if he is in a standing posture. *Weighty*—bulky; opp. to *light*. *Cheaply*—at a cheap price. *Lightest*—most handy. *In the...form*—capable of being very easily carried about.

Page 42. *Doubling*—sitting in a stooping posture and thus bending the chest. Cf:—

“Up! my friend, and quit your books,  
Or surely you will grow double.”—*Wordsworth*.

*Naturally*—in a proper way. *Effectively*—with 'benefit to himself—carrying away a deeper impression on the mind. *Slovenly*—shabby. *Indulged*—encouraged or fostered. *Must sit*—is required to sit by the nature of his duty. *At all events*—at any rate. *Erect*—upright. *'With his back...light*—for if the light falls on his eyes, its glare will injure his eye-sight. *Full free...chest*—chest being put forward or expanded to its fullest extent, so that he might breathe freely.

*Clemens*—a celebrated father of the Christian Church. He was born at Athens. He lived during the greater part of his life at Alexandria, whence the epithet *Alexandrinus*. *Vital element*—most important organ, the lungs. *Vital*—absolutely necessary for the preservation of our life. *Vocal distinctions*—differences in sounds. *Training...of vocal distinctions*—Getting the ear used to the different sounds and accents.

*There is in fact &c.*—A student should know that he may acquire the highest literary proficiency, which he is so eager to gain, without sitting confined in a close room. *A certain part*—as for instance, when we have to consult various books of reference.

*Homer*—father of epic poetry. He is the author of the *Iliad* and the *Odessey*. *After the...over*—after I have mastered with difficulty the grammatical peculiarities, the idioms and phrases, and the meanings of difficult words by consulting a *lexicon* or dictionary. *Drudgery*—disagreeable and wearisome work. *Grammatical...drudgery*—the hard task of mastering the grammatical peculiarities and finding out the meanings of words from a lexicon or dictionary.

*Ben Cruachan*—a mountain in Argyleshire in Scotland. *Ben*—(Gaelic) mountain. *Blasty*—windy. *Grand*—lofty. *Silver pines*—pine trees with white leaves. They will shut out the wind and give you shelter.

*Inverawe*—a lake at the foot of Ben Cruachan. *Fusty study*—a reading room having a damp smell; ill-ventilated and bad-smelling room for studying.

*Æschylean drama*—a drama written by Æschylus, the father of Greek tragedy. He was born in Attica in 525 B. C. His noble dramas have been translated by Blackie. *Platonic dialogue*—a dialogue of the philosopher Plato. 'Most of Plato's teachings are given in the form of dialogues or conversations between two persons. *Sensibly*—appreciably. *Fragrant breath*—sweet smell.

Page 43. *Mighty waters*—(a biblical expression) the great sea. Cf. Their persecutors thou threwest into the deeps, as a

stone into the *mighty waters*.—*Nehemiah*. They sank as lead in the *mighty waters*.—*Exodus*.

*Lexicon*—a dictionary. *Index*—an alphabetical list of words. *What a student...goes*—a student should be very careful that he does not injure his health by always poring over books and prove himself a disagreeable member of society by always talking of books. *See to*—be careful about. *Good taste*—refined manners. *Carry...books*—give himself pedantic airs.

*Not...goes*—not to be talking in a pedantic manner at all times and places. As an inveterate smoker always carries the smell of tobacco, so a young pedant will always be fond of displaying his learning. *The meaning is*—if you always think of books and if you always refer to them mentally and in conversation &c., you will not only lose your health but will also make yourself disagreeable to others.

*Prevent...bookishness*—get rid of this taint of pedantry—this bad habit of always talking of books. *Volunteer corps*—an organised body of men who enter the military service *voluntarily* or out of their own free-will, and fight for the defence of their country without receiving any pay. *Corps*—a large body of soldiers. *Drill*—training of soldiers. *Brushing off*—removing. *Taint of pedantry*—disagreeable habit of displaying one's knowledge of books. *Girding the loins*—binding the lions tightly with a girdle or flexible band; giving strength and activity to the body. *For...manhood*—to perform with vigour his duties as a citizen and an active man.

The drill will serve the double...active manhood :—Blakie writes this passage while advising the student to join a volunteer corps for exercise in the open air.

The training in a volunteer corps will do good to the student in two ways : first, it will make him forget for a time his books which constant occupy his mind ; secondly, it will give him health and strength, enabling him to do well his own personal duties and his duties towards his city and his country.

*The modern Prussians*—The law in Prussia enjoins that every citizen, without distinction of birth, shall serve in the ranks of the state army for a period of three years. Every man thus receives a careful military drilling. *The ancient Greeks*—The ancient Greeks also had similar laws. In Athens it was obligatory upon every citizen to serve in the army from the 18th to the 60th year, while the Spartan was liable to serve in the ranks from the 20th to the 60th year. *Serve his time*—serve for a certain number of years fixed by law.

We rush prematurely.....suffer accordingly :—Blackie writes this passage while dwelling on the harm of joining a trade or profession too early.

Englishmen, unlike the 'Prussians who all undergo a military training for three years, join a profession or trade too early before their body and mind are fully grown, and therefore, not being strong and healthy when become men, they cannot do well their own personal duties or their duties towards their city and their country.

*Rush...the shop*—commence our professional duties too early—before our bodies and minds are fully developed. *Our citizenship...suffer*—we, therefore, cannot become active citizens and perform the duties required of us.

The cheapness of books—travelling has been rendered so very cheap now-a-days, that no student can possibly make want of means as an excuse for shutting himself up in a narrow room.

*Chained to*—engaged in poring over. *Inhale*—receive. *Healthy imaginings*—wholesome thoughts. *Inhale much more...imaginings*—Imbibe or receive much more wholesome thoughts or impressions. The thoughts and sentiments which beautiful objects of nature will inspire him with, will have the effect of strengthening both his body and his mind. "Nature," as Emerson says, "is sensitive, refining, and elevating." *From...nature*—by looking at the beautiful scenes of nature. *Green glen*—valley full of green trees. *Remote*—distant. *Wave-plashed isle*—an island upon the shores of which the waves of the sea are continuously dashing themselves. *He might inhale isle*—he might travel to a green valley or distant islands washed by the sea where he might indulge his rambling propensity and enjoy the romantic beauties of nature.

*Cultivate...helps*—do without books altogether. *Directly*—by personal observation. *Frame*—state of mind.

Wise passiveness—a calm state of mind, when impulses from nature may impress themselves upon it and teach us more of man, of moral evil and of good, than all the sages. In a retired place, away from the maddening crowd's ignoble strife, a student will do well to sit quietly under the clear blue heavens, amidst the lovely scenes of nature, with his mind open to receive ideas communicated by Nature—the word of wisdom breathed by the mountain rills—the sublime sermons preached by the serene sky. In such wise passiveness of mind, without making any efforts, he will acquire a wealth of spontaneous wisdom which he will never be able to acquire from the pages of the ancient authors.

Nor less I deem that there are Powers,  
Which, of themselves, our minds impress ;  
That we can feed this mind of ours  
In a wise passiveness.—Wordsworth.

A frame of "wise passiveness"—a state of quietness in which the mind is not active but unconsciously receives the kind influences of nature. It is called *wise*, because it helps the acquisition of knowledge. If we only keep our eyes and ears open, without making any mental exertion of any kind, Nature herself takes pains to impart wise lessons to us.

*Growing...about us—i.e.*, our thoughts will become nobler—without our being aware of it—by this silent communion with nature.

Page 44. *Breezy...of Nature*—the influences—the noble and pure thoughts—produced in our mind by Nature while we are in the open air—with the gentle breezes blowing around us. *Breezy*—may mean; genial.

To sit in a frame...us—the mind receives impression from external nature only when it is calm and quiet and free from all disturbances. The material world exercises a mild and gentle influence on the mind and the impressions grow strong almost imperceptively.

It is not...culture—It is not necessary that a student should indulge in deep philosophical meditations on Nature like Wordsworth in preference to travelling which not only improves our health but gives a fair culture to the mind.

Wordsworthian musings—Nature was to Wordsworth an object of veritable worship. The sounding cataract haunted him like a passion ; the tall rock, the mountain, and the deep gloomy wood—their colours and their forms—were to him an appetite—a feeling and a love. He looked on nature and heard the still sad music of humanity.

And I have felt  
A presence that disturbs me with the joy  
Of elevated thoughts ; a sense sublime  
Of some thing far more deeply interfused,  
Whose dwelling is the light of setting suns,  
And the round ocean and the living air,  
And the blue sky, and in the mind of man :  
A motion and a spirit, that impels  
All thinking things, all objects of all thoughts,  
And rolls through all things. Therefore am I still  
A lover of the meadows and the woods  
And mountains, and well pleased to recognise

'In nature and the language of the sense  
The anchor of my purest thoughts, the nurse,  
The guide, the guardian of my heart, and soul  
Of all my moral being.'

*Before*—in preference to. *Subserve*—fulfil. *Health and culture*—"health" refers to the body, "culture" refers to the mind. The meaning is—you may not be a poet; you may not be able to make philosophical reflections upon the poetic aspects of nature; and yet, by travelling and touring you will combine the advantages of health, with those of study and mental and moral progress. *Are best studied*—because if you travel in the open air, you will see plants, animals, &c., about which you read in books and thus gain a better idea of them.

*Their successful...manhood*—If a student wishes to acquire a good knowledge of Geology, Botany, Zoology &c., he must traverse broad fields and large forests to find out rare plants, to observe the habits of wild animals, and to study the layers of earth. To be able to do so, he must acquire the habit of making long and difficult journeys on foot, a habit which will develop in him the qualities of activity and self-reliance.

*Implies*—i. e., requires. *Enterprising*—daring; because he will have to walk over blasted heaths and pathless forests. *Pedestrianism*—(L. *Pedes*—feet) walking on foot. *Are...school of*—effectively teach us. *Independent manhood*—independence of spirit and manly self-reliance.

*History...border tower*—A student of history and antiquity will be able to have a more real grasp of these subjects by visiting valleys, ruined abbeys, and border towers,—the silent witnesses of many memorable historical events,—than by reading history. *Archæology*—the science of antiquities—of ancient arts, customs, &c. *Aptly*—successfully. *Storied glen*—a valley associated with historic events. *Ruined abbey*—a dilapidated monastery rich with historic associations; as, Melrose Abbey. *Stout*—strong. *Border tower*—a castle on the Borderland between England and Scotland. *The whole...locomotive*—when every man is touring and travelling. *In a gray...books*—by reading the gray pages of books, which do not give him living pictures of things. *Prospect*—chance. *Dragging...life*—living an unhappy life. *Enfeebled*—broken. *Dropping...grave*—dying untimely. *In addition...grave*—he will not only run the risk of making himself miserable through life, in consequence of a weak and shattered health, but he will also die an untimely death. *Make up...mind*—be prepared. *Well-condi-*

*tioned*—healthy and reasonable. *Weakling*—a weak person. *Oddity*—a queer, absurd and unreasonable fellow.

*Machine of the body*—the body, with its several organs all performing their functions regularly, is often compared to a machine.

*A fine poise...and firmness*—a state when the different parts of the body are just as strong as they bend easily. *Fine poise*—well-balanced condition. *Flexibility*—suppleness. *Firmness*—strength. *Deserves...place*—is more important. *Gymnastics*—(L. *Gymnos*—naked, athletic exercises were practised *naked* in the gymnasia in ancient days) athletic exercises.

*Constitutional walk*—a walk for the benefit of one's constitution or health. *Has...about it*—has an air of ceremoniousness about it.

*Season...pleasantness*—render agreeable by seeing new things, or meditating upon a variety of subjects. *Feel...formality*—find the mechanical routine-work very irksome. *Athletic...stimulus*—games and gymnastics not only exercise our muscles, but produce a cheering influence upon the mind by calling into play the social virtues. *Healthy social stimulus*—excitement of company doing good to the health. *Temperament*—disposition. *Staid*—sober.

Page 45. *Bowls*—a kind of game played on a plot of level turf with *bowls* or wooden balls. A white ball called *jack* is placed in the centre. The players roll their balls towards the *jack* and he, whose ball touches it, wins the game. *Breezy*—genial; or played in open air with the breezes blowing about us.

*Game of golf*—a game played with a small ball and a club crooked at the lower end. He who drives the ball into each of a series of small holes in the ground and brings it into the last hole with the fewest strokes, is the winner. *Commended*—approved.

*Boating*—rowing. *Overdone*—indulged in excess. *As in Oxford &c.*—*Boating in Oxford and Cambridge*.—The Oxford and Cambridge 8-oared match is rowed annually upon the Thames, from Putney to Mortlake. The best picked men from each university are selected to contest this event and the hardest exercise is gone through by the crews, to improve their wind, strength and endurance. The distance rowed is about  $4\frac{1}{2}$  miles. The time taken in rowing varies from 19 to 26 minutes. The strokes of the oar taken per minute vary from 36 to 44. *Characteristically*—specially, because the British are the best seamen in the world. *Delicate*—skilful. *Management*—use. *Rudder*—the instrument by which a ship is steered. *Shetland...seas*—are to the north-west of Scotland. *Calls...play*—exercises. *Powers*—mental and physical powers. *Belong...manhood*—are possessed by a ready and strong man.

*Angling*—fishing with an *angle*—a fishing-rod with line and hook. *Favourable*—conducive. *Walton*—Izaak; he was passionately fond of angling and wrote the charming work, *The Complete Angler*, (1593-1683.) *Stoddart*—Sir John; a lawyer and political writer. He was the political editor of the *Times* for two years. He was a famous angler. (1773-1856.) *Glorious*—because of the splendour of his intellectual gifts and his supremacy in the various athletic sports—boxing, boating, bowling &c. *John Wilson*—an eminent poet and novelist. He was much devoted to angling. He was the professor of moral philosophy in the University of Edinburgh, (1785-1854.) *Billiards*—A game played on a table, covered with green cloth, with ivory balls of which one is red. There are six pockets, placed at the corners and in the middle, opposite to each other, to hold the balls. The balls are played with *cues*—long, smooth sticks—and with *maces*—slender sticks. The object of the player is to strike the red ball, which is placed in the centre of the table, or his adversary's ball, and to drive either it or both into the pockets. *Out of sight*—by far; incomparably. *Quickness of eye*—keenness of sight, because the player has to take aim and hit the balls. *Expertness...touch*—skill in hitting the balls so as to drive them into the pockets. *Subtlety of calculation*—cleverness in calculating how he can score the highest points. *Admirable*—praiseworthy. *At best*—taking the best view of it.

*Whist*—A game at cards—so called because it requires silence. It is played by persons with a complete pack of 52 cards. *Exercises the memory*—because the player must remember what cards have been played out and what are in the hands of the players.

It is a study...relief—a game at chess requires as much attention and brain exercise as any serious study. It may rouse the mental activities of a person who cannot concentrate his attention upon any subject for a long time, but it can hardly act as a recreation to one who is regularly engaged in some serious study. *Of...activity*—who cannot attend to any subject for a long time. *Bracing virtue*—invigorating property.

Which for a man may have a bracing virtue—Chess-playing requiring strict attention and much thinking may have the power of strengthening the mental faculties of a man who cannot think or study continuously and regularly.

### CRITICAL QUESTIONS WITH ANSWERS.

Q. 1. Define health and strength.

A. Health means the harmonious working of every faculty



and function of the body. Strength is health with a high degree of vital force. All health tends towards strength.

**Q. 2. Give the substance of Blackie's remarks on sitting and sedentary habits.**

A. Sitting is a lazy and unhealthy habit. A man may think, as well standing as sitting, often not a little better. A man will read a play..!breast. P. 42.

The student should learn that there is no connection, in most cases, between knowledge and sedentary habits. Homer may be read as well on the top of...rushing near. (pp. 42-43).

**Q. 3. What are the best preventives against bookishness ?**

A. To prevent the contagion of bookishness, a student should (1) join a volunteer corps, the drill connected with which will brush off all taint of pedantry and give him strength of body ; (2) travel and see the beautiful and the sublime in nature and art ; (3) acquire the habits of active and enterprising pedestrianism ; and (4) practise games and gymnastics.

**Q. 4. Explain the importance of games and gymnastics. What games are recommended by Blackie ?**

A. For keeping the machine of the body in a fine poise of flexibility and firmness, nothing deserves a higher place than Games and Gymnastics. To those, who...stimulus. P. 44.

For boys and young men, *cricket* ; for persons of quiet temperament, *bowls* ; for all persons and all ages, the game of *golf*, *Boating* is a manly exercise. *Angling* is favourable to musing. In rainy weather, *Billiards* is the best game. *Cards* are stupid, and can at best only exercise the memory. *Chess* is a severe brain exercise and can hardly act as a recreation.

**Q. 5. Give in your own words the substance of Blackie's observation on Exercise.**

A. Exercise promotes the growth and vigorous condition of the body by making the blood flow, and the muscles play, freely. To live well implies working well, and a man cannot work well unless he is healthy and strong. To be healthy is to possess every power and organ of the body in harmonious working order, and to be strong is to possess great activity and energy in those powers and organs. This great activity and energy and that working order in the bodily powers and organs can be secured by observing the rules of health, and especially by taking plenty of exercise in the fresh air. The want of exercise is sure to weaken the body, as everything in nature grows big simply by growing. Sitting is a lazy and unhealthy habit for a student, who should read out of

doors, standing or walking. When he does sit, let him sit erect, with his back to the light, and his chest thrown forward. He should read, as much as possible, aloud. He should join a volunteer corps, and now and again go out touring. To keep the body supple and strong games and gymnastics should be practised. A regular constitutional walk before dinner is good ; though it is dull for some. Athletic games combine exercise and cheerfulness of company. For boys and young men, cricket ; for quiet persons and staid old bachelors, bowls ; for all persons and all ages, golf is to be commended. Beating, when not overdone, is a manly exercise. Angling is favourable to people of thoughtful and poetical tendencies. Among indoor games, billiards is the best. Cards are stupid, and chess is too severe.

6. Explain fully :—(a) *All life is an energising or working...working power.* (b) *If exercise is not taken, Nature will not be mocked.* (c) *But it is not necessary...Wordsworthian...culture.* (d) *Their successful cultivation...enterprising...manhood.* (e) *History and archæology...storied glen...border tower.*

7. Write notes upon :—*Æschylean drama. The modern Prussians. Things grow big simply by growing. Cold feet. Clogging the wheels. Nature is never over-merciful in her treatment. Fusty study. Mighty waters. Girding the loins. Enterprising pedestrianism. Independent manhood. Storied glen. Border tower. Rush prematurely into the shop. Breezy influences of nature. Constitutional walk. Bowls. Golf.*

Para 3. Eating and Drinking. Analysis :—We should take a variety of plain food which is substantial and nourishing, and eat slowly. Smoking and drinking should be avoided. Moderation is the golden rule.

*Vulgar*—common, ordinary.

*Abernethy was wont...and fret*—The eminent physician Abernethy was accustomed to say that of all the causes that hasten or bring about the death of men, the most important are excessive eating and mental worry of consuming cares. The man, who eats too much, puts too much pressure on the digestive organs and soon upsets them. The result is a torpid liver, various shades of stomachic discomfort, and premature death. The man, who always frets and fumes, whose heart is worried by annoying anxieties, can never enjoy that calm tranquillity of mind—which is so essential to longevity. These corroding cares sap the foundations of our health and bring us to an untimely grave.

*Abernethy*—John ; a physician of remarkable abilities and

singular eccentricities. He was the most popular medical lecturer of his day and was Professor of Anatomy and Surgery in the College of Surgeons. His best work is 'Observations on the Origin and Treatment of local diseases.'

*Killing powers*—causes that bring about men's death. *Stuff*—taking too much food. *Fret*—worry. *The former—viz.*, stuff. *Has nothing...with*—is certainly not the cause of. *Premature decay*—early death. *Of*—on account of. *Eating...little*—the 'Scottish students are generally very poor.

*Page 46. Substantial*—having nutritive materials. *Nourishing*—that which makes the body strong. *The details...matter*—what sort of food is most conducive to our health, how much food should be taken, &c. *Plainest*—simplest; not spiced. *Cerebral...purposes*—purposes of increasing the vigour of 'the brain and the blood of the body. *Oatmeal*—meal made of oats. *Pottage*—a thick soup made by boiling meat and vegetables in water;—so called because it is cooked in a *pot*. *Poet*—Burns, the great lyric poet of Scotland. *Says*—writes in his poem, entitled *Twa Dogs*.

*Buirly chieles* ..as this is.—Blackie quotes this passage from *Twa dogs* of Burns, while advising the student to take simple and nourishing food like oatmeal porridge.

Big and strong men and intelligent women are brought up on simple, substantial, and nourishing food; like oat-meal porridge and good soup.

*Buirly*—stout and vigorous. *Chieles*—children. *Clever*—intelligent. *Hizzies*—(house-wives) girls. *Bred*—brought up. *Sic a way*—such a way, upon such a diet of oat-meal and pottage. *Supposing*—taking for granted. *Nourishment*—nutritive food. *Adequate*—sufficient. *Err...ways*—make several mistakes.

*There is a class ..purpose*—There is a large number of people who do not know what it is to do things quietly. They never walk, they always run. They cannot engage themselves in any work with a resolute will.

*There is a class of people...but race*—Blackie writes this passage while advising the student not to eat hurriedly.

There are some people who are always in a hurry in everything; they are like men who do not walk, but always run as if racing.

*Sit down to*—engage themselves in. *Bolt their dinner*—finish their meal in a hurry; swallow their meal without proper mastication. There can be no good digestion without proper mastication. The more any food is chewed, the more it is mixed up with the saliva, and the more quickly it is digested. Gladstone

used to swallow a morsel of food after giving it 36 bites. *Galloping purpose*—i. e., with the object of finishing the meal very quickly. *Gallop*—the swiftest pace in which a horse runs. *To be done with*—to finish.

*This is bad...philosophy*—Both medical science and common sense enjoin that one ought not to 'despatch' one's dinner in hot haste. It is bad on scientific grounds. He, who eats in a hurry, does not 'masticate' his food well. He introduces a mass of unchewed food into the stomach, thus upsets the liver, and renders himself subject to all sorts of disease. Besides, it is bad from a practical point of view; for by bolting his dinner, he deprives himself of the pleasure of eating.

*Profit of digestion*—the advantage of having the food perfectly digested and thus converted into one's flesh and blood. *Bustling*—full of tumult and activity. *Americans...excitement*—The Americans, who have a democratic form of government in which the supreme power is vested in the people, live in a state of constant political agitation. Cf.

No sooner you set foot on the American soil, than you are stunned by a kind of tumult. A confused clamour is heard on every side. Your ear is assailed by a thousand simultaneous voices that demand the immediate satisfaction of their social wants. Everything is in motion around you. Here the people in one quarter of a town are met to decide upon the building of a church, there the election of a representative is going on.

*Constant fever*—perpetual excitement. *Of*—caused by. *Democratic excitement*—political agitation incidental to a republican form of government. *Apt*—inclined. *Indulge in*—practise. *Unhealthy habit*—the habit (of bolting one's dinner) which is injurious to one's health. *Bookish men*—men very fond of study. *Not free from*—under the influence of. *Same temptation*—the eager desire of bolting down their dinner with a galloping purpose. *Eager*—ardent. *Get to*—be able to read.

*Thus forcing...both*—Whenever any part of the body is exercised, there is an influx of blood into that part. When you are engaged in brain exercise or profound meditation, there is an abundant accession of blood to the brain. When you are engaged in eating, there is a plentiful rush of blood into the stomach, which materially helps the process of digestion. Now, if a man thinks while he eats, he exercises two distinct organs at once—the brain and the stomach. The current of blood is made to flow in two directions—the brain and the stomach. The supply of blood, being

thus divided, necessarily falls short in each case. Our reflections are interfered with; for a portion of the due supply of blood necessary for the working of the brain, is diverted to the stomach. The function of digestion is also retarded, for a portion of the due supply of blood which the stomach requires, is not given to it, but is taken to the brain. Thus both the organs are weakened and their functions are imperfectly performed.

- *Distinct*—separate. *Vital centres*—centres of nervous power; organs.

Page 47. *To sip a cup of tea...a whole man to one time.*—Blackie writes this passage, while remarking that we should take our dinner in a leisurely manner, and that we should not read while dinning.

Lucian was a Greek writer of light dialogues, Aristophanes was the greatest Greek comedian.

Taking light refreshments like a cup of tea and reading the light works of Lucian or Aristophanes at the same time may be amusing and beneficial at once; but dinner is a more important meal, forming the main substance of our body, and we should not do anything else while dining but pay our whole attention to it.

*To sip a cup...with*—to read the light and humorous works of Lucian, while drinking in small quantities a cup of tea. *Profitable*—because the pleasure you derive from reading the amusing works of Lucian helps digestion, while no great supply of blood is necessary for the brain or the stomach, because both the study and the food are very light. *Serious*—important. *Gone about*—attended to. *Devotion...man*—all the energies which a man possesses. *Totus in illis*—i. e., wholly occupied. The expression occurs in Horace: *Narcis quid meditans nugarum totus in illis*—I know not what to think of those who are entirely taken up with trivial things. *A whole...one time*—a man should devote all his energies to the performance of one thing at one time.

*Lucian*—See note to page 34. *Aristophanes*—See ante. *Chancellor Thurlow*—an English lawyer and politician. He was a ripe scholar. He was appointed Lord High Chancellor of England when Pitt came to power. *Seasoned*—rendered agreeable. *Severe cogitations*—abstruse meditations. *Perplexing problems*—intricate, harassing questions. *In this view*—viz., that it is healthful to season our dinner with agreeable conversation. *The custom...English*—The schools in England and Germany have generally boarding houses attached to them, where the students dine together. *Before*—in preference to. *Solitary feeding*—eating alone.

*Lodging house*—a house where one temporarily puts up. The Scottish students, who are very poor and cannot afford the expenses of boarding in a college, put up in lodgings.

*The Free Church of Scotland*—the name assumed by a body of men who, in 1843, withdraw from the Established Church of Scotland and formed themselves into a distinct religious community. The Free Church Institution of Calcutta is founded by them. *Notable achievements*—good and noble works. *Instituted*—established. *Distinguished by*—famous for. *Salubrity*—healthiness of situation, diet, &c. *Sociality*—cordial relation among the students. *Quality*—excellence.

*The stimulus...appetite*—If there is a large number of dishes, some of them are likely to be new. Whenever we have some new dishes, our appetite is roused, and we eat with a greater relish. *Stimulus &c.*—excitement caused by newness. *Goes...with*—accompanies.

*Nature...monotony*—Blackie writes this passage which advising the student to take a variety of food. Nature is personified here.

We see in nature many kinds of beautiful things, a variety of trees, animals, &c., and a variety of operations, so we must have a variety of food, and never confine ourselves to one kind of food.

If we look at nature, we shall be struck with the rich variety of her productions. It teems with beautiful things. Every season brings with it new fruits and vegetables.

Wherefore did nature pour her bounties forth  
With such a full and unwithdrawing hand,  
Covering the earth with odours, fruits, and flocks,  
Thronging the seas with spawn innumerable,  
But all to please and sate the curious taste?

Why should then men live on one thing? Sameness is death to the stomach. We feel no zest for the dish which we eat every day, and the result is that the secretion of the saliva becomes less and the digestion is hampered.

*In all...ways*—by the variety and richness of her productions. *Emphatically*—strongly. *Protests against*—objects to the practice of eating the same kind of food every day.

*It is...practical wisdom*—We should not take the same kind of food every day. Not only medical science pleads against this pernicious habit, but our common sense is opposed to it. If you take a particular kind of food every day, you become so much used to it, that its absence causes a serious discomfort. Now it is hardly wise to make ourselves such habituated slaves of a particular

kind of food. *Practical wisdom*—sound common sense. *Habituated slave*—as a slave is dependent on his master, so the stomach becomes dependent on a particular kind of food which it is habituated to take.

*In...circumstances*—as, when we have to go to a different country, or when by a sudden reverse of fortune we become poor. *Favourite diet*—the special dish of which one is so fond. *Alimentary comfort*—ease and happiness with regard to one's food; *aliment*—food. *Your*—(*colloq.*), a. *Your* worm is *your* only emperor for diet.—*Hamlet*. *Your* serpent of Egypt is lord now of *your* mud by the operation of *your* sun; so is *your* crocodile.—*Antony and Cleopatra*. *Methodical eater*—one who regularly eats some favourite dish. *Restrict...locomotion*—travel only to such places where he can have his favourite diet.

Page 48. *Narrow...sphere*—confine his residence to certain places. *Meted portion*—measured diet; favourite food;—(*Latinus*—a corn measure). *Certain cases*—as in the cases of those who are suffering from some illness, or from an utter loss of appetite. *Slippery luxuries*—luxuries which are uncertain in their nature; or, which cause one to slip or fall away from the paths of moral rectitude. Thus Shakespeare, speaking of wine, says: O, that men should put an enemy in their mouths to steal away their brains!

*Honest water...a sinner*.—Blackie writes this passage while advising the student to abstain from intoxicating drinks. The drinking of plain water never leads men to do sinful acts, whereas the drinking of wines heats men and leads them to commit sins.

*Honest*—innocent, because *water* never makes a man commit sins; to *wine* which makes a man guilty of all sorts of sinful acts and converts him into a beast. Cf.

Here's that, which is too weak to be a sinner,

*Honest water*, which ne'er left man in the mire.—*Shak.*

*Whisky*—a strong liquor distilled from grain and other materials. *Wet moor*—watery marsh. *Frosty Ben*—snow-covered mountain. *Indulged in*—drunk. *Never...fair*—the habitual use of wine makes a man look positively ugly by giving him red eyes and a flaming nose. *Eat*—wine never makes one stout and healthy, though it may make one bloated. *Abstains*—keeps himself aloof. *Die...ditch*—die a miserable death. *A penny*—some money. *Emergency*—pressing necessity.

#### CRITICAL QUESTIONS WITH ANSWERS.

Q. 1. Point out the mistakes that should be avoided by students in the matter of eating?

A. Students should not (1) think lightly of their dinner which is a serious affair and which should have all their attention; (2) bolt their dinner to get back to their books; (3) indulge in solitary feeding, but should try to enliven their meals with agreeable conversation or a little cheerful music; (4) indulge in severe cogitations while eating; (5) take the same dish day after day; (6) habituate themselves to a favorite dish; (7) indulge in tobacco and drink, for they are slippery luxuries.

Q. 2. How does Blackie prove that we should not be the habituated slaves of any particular kind of food?

A. We should not habituate ourselves to any particular kind of food, because (1) our appetite will grow dull for lack of variety; (2) Nature in all her beautiful ways emphatically protests against monotony; (3) we shall have to suffer great inconvenience if, owing to a reverse of fortune, we cannot have our favourite diet; (4) we shall lose all freedom of travelling and shall be able to travel to those places only where we can get our favourite food.

Q. 3. Give the substance of Blackie of servation on eating and drinking.

A. Our food should be plain, substantial, and nourishing. We should eat slowly, for hurried eating spoils the pleasure of eating and the benefit of digestion. Dinner should be taken, conversing agreeably or listening to cheerful music, and not thinking hard or solving problems. We should eat moderately, and take a variety of food. A glass of food beer or wine may be pleasant, and necessary at times, but for students total abstinence from drinking and smoking is the best.

Q. 4. Explain fully with reference to the context:—(a) *There is a class of people who do not...possible.* (b) *This is bad policy and bad philosophy.* (c) *To sip a cup of tea with Lucian...as Thurlow said.* (d) *Buirdly chiels and clever hissies are...way as this.*

Para 4. Ventilation. Analysis:—Students should not live in close or ill-ventilated rooms. Insufficient air weakens, and impure air corrupts, the whole system.

Close—ill-ventilated. *Bad pentilation*—i. e., a want of a free supply of pure air. *Impure air...system*—See Q. 1. *Corrupts...system*—acts injuriously upon the system or organism of the body.

But the evil...poison—Impure air impairs the internal organs, as the lungs, &c. The injurious effects produced by it are not perceived at once. The man, who breathes impure air, does not feel any immediate discomfort and is not attacked with disease at once. It takes a considerable time for the evil effects to manifest



themselves. Hence thoughtless men continue to breathe impure air without any idea that they are breathing poison.

*Evil*—mischievous. *Immediate*—direct. *Sensible effects*—discomforts which we can perceive at once. *Thoughtless*—who have no idea of the injuries done by impure air. *That is...persons*—the world is inhabited more by fools than wise men. *Hint*—indication. *Imbibing*—taking in.

Those evils...insidious—Those evils, which 'come upon us stealthily, in a slow, imperceptible way, are productive of greater harm than those that attack us openly; because in the one case, we are attacked unawares, and cannot take any measures of defence, whereas in the other case, we can make preparations to meet the enemy.

Blackie writes this passage while remarking that we often breathe impure air without knowing its poisonous effects.

Those bad things, like breathing impure air, always do us the greatest harm, which we begin to do little by little without knowing their bad effects, for we get used to them imperceptibly, without any forewarning until their bad effects become incurable.

*Insidious*—treacherous. An *insidious* disease is one that exists without any marked symptoms, but is ready to become active upon some slight occasion.

Page 49. *Throw open*—fling wide, so that fresh air may come in and drive out the impure air of the room. *Draught*—current. *Directly across*—right over the body of. *This practice—viz.*, leaving the windows open night and day, both summer and winter. *Sensitive subjects*—persons who are easily affected by exposure to air. *Subject*—(anatomy) a dead body used for the purpose of dissection. *Insalubrious*—unhealthy. *Vapours*—gases. *Infest*—prevail in. *It otherwise*—the windows may be shut.

### CRITICAL QUESTIONS WITH ANSWERS.

Q. 1. Explain the utility of breathing pure air and show that impure air corrupts the whole system.

A. By breathing pure air, we perform two important operations—we *inhale* or draw into the lungs oxygen which purifies the blood, and *exhale* or breathe out carbonic acid gas which is a noxious poison and is very injurious to the system. Pure air is therefore a matter of vital importance to us. It is the sacred duty of every man to breathe pure air which contains the greatest amount of oxygen. If we breathe impure air, charged with carbonic acid, it will act as a narcotic poison. In close or overcrowded rooms, carbonic acid gas, exhaled by each inmate at every breath, poisons the air of the apartment and, day by day, slowly

but surely, robs the robust of health and ultimately of life. In such cases as the Black Hole of Calcutta, where there was scarcely any outlet for the poisonous gas, only a few hours may be required to complete the catastrophe. The Parisian mode of committing suicide furnishes a striking example of the fatal effects of breathing impure air. The Parisian lights a charcoal fire in the centre of his room, shuts up the doors and windows tightly, and goes to sleep never to wake again, for the deadly fumes of carbonic acid steal quickly over the sleeping man and make him insensible and rob him of his life. People, who live in close rooms, unknowingly follow the course of the Parisian suicide, and fall unconscious victims to the fatal influence of foul air.

**Q. 2. Explain fully :—**(a) *Impure air can never make pure blood...whole system.* (b) *Those evils are always the most dangerous...insidious.*

**Para 5. Sleep. Analysis :—**Let a man *sleep* when he is sleepy and get up when he feels refreshed. An average man should sleep from six to eight hours. Students should not sit up late at night, nor should do hard work just before going to bed ; the last hour of the waking day should be spent in walk or pleasant talk. Early rising, whenever it can be practised easily and naturally, is a healthy practice.

*Nature...this matter*—Nature is a good guide in this matter. If we follow the promptings of nature we can hardly do wrong. A relaxation of the muscles, a confusion of ideas, a loss of mental control, a sense of heaviness on the eye-lids,—these are the unmistakable signs by which nature bids us go to sleep. *Is...for herself*—is the best guide to teach us *when* and *how long* we are to sleep. *Glare*—dazzling light. *Torpor*—sleepiness and lethargy.

*If Nature...generality*—There would have been no need of saying a word about sleep, if we had obeyed our natural inclination to go to sleep. But we not only refuse to sleep when we feel inclined to do so, but we make use of all sorts of artifices to banish sleep. A general piece of advice—*Follow nature*—will therefore be utterly useless.

Blackie writes this passage while advising the student to follow nature in the matter of sleep. Nature is personified here.

It would have been unnecessary to tell people to sleep when they feel sleepy and to get up early in the morning when they feel refreshed if they had always followed their natural inclinations in the matter of sleep ; but they evade and disobey their natural inclinations in so many ways that the advice—*Follow nature*—is too

general for, and of no practical use to, them. They must be told in detail what to do and what not to do in the matter of sleep.

*Got fair play*—received her just dues. *Swindled*—cheated. *Flouted*—mocked. *A general...to her*—a general piece of advice to follow the promptings of Nature. *Useless generality*—a general piece of advice of no practical value.

*Are great sinners*—are very apt to violate the law of nature which bids us sleep when we are sleepy. *Nay*—not only so, but. *Their very...repose*—the life of a student is a perpetual violation of the laws of rest.

*Their very profession...domain of sleep*.—Blackie writes this passage while remarking that students are most apt to disobey nature in the matter of sleep.

Students are most apt to go wrong about sleep, disregarding their natural inclinations; moreover, their studying and thinking tend to produce sleeplessness; therefore they should be forewarned most strictly to avoid doing certain things, which interferes with sleep which is most necessary for their health.

Blackie mixes up two metaphors: forewarnings to students are compared with preventive measures taken against diseases; and sitting up late at night, reading books instead of going to sleep, is compared with poaching, or hunting birds and animals in forbidden grounds.

*The strictest...of sleep*—As the sharpest penal laws are necessary to prevent poachers from entering on the lands of others, and robbing game by night, so the most severe laws are necessary to prevent studious men from encroaching on the domain of sleep, i. e., carrying their studies far into the hours of night which should be devoted to sleep. *Prophylactic*—preventive. *Poaching practices*—acts of encroaching on the hours of sleep; a *poacher* is one who catches game contrary to law, especially by night. The student is compared to a poacher because he steals the hours of sleep. *Sacred...sleep*—As the lands dedicated to the gods are held sacred and are never attacked, so the hours of sleep should never be encroached upon.

*Cerebral excitement...sleep*—As strong coffee causes an agitation of the brain by inducing an influx of blood into it and thus prevents us from sleeping, so severe brain exercise heats the brain by making too much blood flow into it and thus prevents us from sleeping.

*Direct*—express; plain. *Antagonist*—enemy. *Apportion*—arrange the hours of study. *Task-work*—severe study. *Exciting*

...*brain exercise*—abstruse subjects of study which put the severest strain upon the brain. *Continued...hour*—carried right up to the time fixed by nature for sleep. *Direct*—without interruption.

Page 50. *Light and easy*—as poetry. *Dull*—uninteresting ; as, geography. *Soporific*—apt to produce sleep ; as, sermons. *Before bed*—before going to bed. *Chat*—light, pleasant talk. *Chum*—a room-mate, esp. in a college or university. *There can...that*—you may be quite sure that. *But that*=here is simply=*that*. *Left to herself*—allowed to have her just dues.

*Without artifice*—without having recourse to ingenious contrivances. Several students take sleeping draughts to ensure sleep. Wordsworth mentions some of the means ordinarily used to lull one's self to sleep.

A flock of sheep that slowly pass by  
One after one ; the sound of rain and bees  
Murmuring ; the fall of rivers, winds, and seas,  
Smooth fields, white sheets of water, and pure sky.

*Measure*—quantity. *Exceptional*—Men. ordinarily sleep from 6 to 8 hours. He who sleeps more or less than that must be regarded as forming an exception to the general rule. *Natural*—sufficient. *Keep...from*—get rid of. *Langour*—lassitude ; debility. *Prolonged...wakefulness*—keeping awake for a long time by artificial means.

*Makes...biographies*—is described as a thing of great importance and as being prominent feature in the lives of several of our great men.

*Bunsen Baron*—one of the most famous statesmen and scholars of Germany. He was the Prussian ambassador at the English court. Amidst his preplexing political duties, he continued his philosophical pursuits and devoted his morning hours to them. His great work is *God in History*. B. 1791, D. 1860.

*Distraction*—perplexing duties. *Learned research*—investigations on philology, &c. *Devout meditation*—religious reflections.

### CRITICAL QUESTIONS WITH ANSWERS.

**Q. 1.** What means does Blackie suggest to ensure good sleep ?

**A.** (1) The student should not heat his brain by artificial means ; as, strong coffee etc. (2) He should so apportion his hours of intellectual work that the most exciting brain work should never be continued direct into the hour for repose. (3) His last work should be light, dull and soporific. (4) He should walk an hour

before bed. (5) He should have a pleasant chat with a chum for an hour before going to sleep.

**Q. 2. Give the gist of Blackie's remarks on early rising.**

A. Early rising is a very healthful habit when it can be practised in a natural and easy way. When a man has to perform a variety of distracting duties, morning hours are very useful for the purposes of learned research and devout meditation.

**Q. 3. Explain fully :—**(a) *Nature is sufficient for herself in this matter.* (b) *Exactly so, if Nature got fair play ; but she ...generality.* (c) *Their very profession is a sin against repose.* (d) *The strictest prophylactic measures...poaching...sleep.*

**Q. 4. Write notes on :—***Which makes such a famous figure in some notable biographies, Baron Bunsen. Devout meditation...*

**Q. 5. Reproduce Blackie's remark on sleep.**

A. In the matter of sleep it is best to follow nature. Let a man go to sleep when he is sleepy, and get up early in the morning, when he feels refreshed. Students are very careless about sleep. They should not sit up late at night, and should never do hard brain-work just before going to bed. Let them spend the last hour of the day in walk or pleasant talk, for that will soon bring on refreshing sleep. Six to eight hours' sleep is enough for refreshing an average man. A feverishness and a languor are the consequences of not sleeping enough in the proper time. Early rising, whenever it can be practised easily and naturally is a healthy practice.

**Para 6. Baths and water. Analysis :—***Baths and water* are good for health. A regular bath in the morning invigorates the system.

*Hygienic instrument*—(*Hygieia*—the goddess of health) a means for the preservation and promotion of health. *Confidence*—self-reliance ; assurance. *Frequented*—visited several times.

**Page 51. Hydropathic institutions**—establishments where pure water is copiously and frequently used as an engine in the cure of disease. *Pondered over*—reflected upon. *Principles*—the theoretical or scientific part. *Therapeutic discipline*—healing art. Medicine is divided into two parts ; the *prophylactic*—the art of preserving health, and the *therapeutic*—the art of curing or restoring health.

*Hydrophy...patient*—The name of hydropathy or water-cure has been very prejudicial, as leading to the false inference that the one element of water alone constitutes the bone and marrow of the system. Such a notion has never been maintained by the hydro-

paths: Hydropathy never professes to cure diseases *by the use of water only*; but by the use of *air, exercise, diet, and nervous repose*.

*Inadequately*—imperfectly. *Virtue*—curative power. *Well-calculated*—judiciously planned. *Leisure*—repose. *Stimulate... the skin*—promote the action of the skin and cause it to perspire copiously by opening the pores. *Influences...bear*—effects produced. *Combination*—of exercise, leisure, &c. *Sanitary*—favourable to the promotion of health.

*Parts*—as, baths, &c. *Discipline*—system of treatment. *Expensively pursued*—practised at a great cost. *Superintendence*—supervision. *Experienced*—wise and skilful. *Transferred*—introduced. *Safely*—without the least harm. *Transferred...life*—practised every day at their own house. *Feeble and...subjects*—persons who are very weak and whose health has been greatly impaired; their weak health will make them highly liable to catch diseases. *Delicate*—of tender health. *Subjects*—persons. *Invigorating*—stimulating. *Scarce*—i. e., obtainable with difficulty. *Dipped*—wetted. *Wrung*—squeezed. *Purpose*—i. e., of a bath.

*Enveloped*—wrapped up. *Used...way*—used like the *wet sheet*. *Glow*—warmth. *Preventive*—preservative. *Disturbances*—disorders. *Cuticular action*—the function of the *cuticle* or outer skin, which throws out the impurities of the body by means of perspiration.

*Which is...annoying*—The climate of Scotland is very changeable. A sudden chill often follows a spell of hot weather. The result is that the perspiratory action of the skin is clogged. The impurities of the blood, no longer finding an outlet through the perspiration of the skin, are absorbed in the body, and the result is fever, boils &c. *Instability*—changeableness.

*The wet sheet packing*—Covering the body and rubbing it with a sheet of cloth, dipped in water and well wrung—one of the appliances in the method of water-cure. *Bruited*—famous; noised; Cf. I find thou art no less than fame hath *bruited* (reported, noised abroad.)—*Shak*. *Appliances*—healing agents. *Mild tepid blister*—the blister plaster, when applied to the skin, sets up a counter irritation and relieves the congestion of blood in the internal parts; the wet sheet produces a similar effect, but it has a very mild action and raises no vesicles or boils. *Tepid*—lukewarm. *Blister*—a plaster of Spanish flies applied to the skin to raise blisters—small vesicles, containing watery matter. *Swathing*—covering.

Page 52. *For...purposes*—for the cure of disease. *Direction*—supervision. *Expert*—skilful and experienced. *Those matters*—applications of water in the form of baths.

*The virtue...possesses*—Action is the force exerted on anything. It is always followed by *reaction*—a force exerted by the latter body in an opposite direction. *Reaction* is always equal and opposite to action. If you apply cold water to the body, the application will be at once followed by a glow or warmth in the skin. This is *reaction*. But if the patient is weak, if there is little warmth or vitality in his system, the skin naturally fails to answer the shock of cold water by a corresponding glow or warmth and so there is no *reaction*. The patient feels cold ; languid and depressed—with a sense of heaviness on the chest. Therefore the use of the pack, as well as of all other modes of administration of the stimulus of water *must bear an accurate relation to the patient's strength*.

*Virtue*—efficacy. *This*—wet sheet packing. *All water applications*—modes of administration of water in various forms, as, washdown, dripping sheet, sitz bath, douche bath, &c. *Depends*—rests. *Reaction*—is correlative to *action* and means a contract action. *Physical system*—organism of the body. *Healthy exposure*—living in open air, exposed to heat as well as to cold, which promotes health. *Dull*—phlegmatic. *Making...water*—taking cold baths without adopting measures to protect one's self from their disagreeable after effects.

### CRITICAL QUESTIONS WITH ANSWERS.

Q. 1. Explain the principles and practice of Hydropathy.

A. Hippocrates, the Father of Medicine, says that Nature cures all diseases herself. This principle is accepted by the hydropath as his central maxim. He eschews all drugs, avoids using all means which may interfere with Nature's own strivings after health, and only tries to remove the obstacles that lie in her path. He uses the simple natural agents which are called hygiene. The essential requirements for the preservation of health, as unfolded by physiology, are air, exercise, water, diet and repose. He, therefore, uses these five great healing agencies as the best means which can be brought to the assistance of Nature to effect a cure herself.

*Practice*. In curing acute as well as chronic diseases, the hydropath uses water in various ways. He administers the wet pack, the douche bath, partial baths of all kinds, the sweating process, the wet sheet, and copious drinking of pure water. In addition to water in all these forms, he insists on the value of exercise, diet, fresh air, and mental repose, in the cure of disease ; thus calling to his aid the entire resources of hygiene.

**Q. 2. Describe the process of the wet sheet packing.**

A. It is the most distinctive of hydropathic appliances. It may be thus described. Over the mattress of a bed is extended a blanket, and on this is spread a linen sheet, well wrung out of cold water, so that it is only damp. On this the patient is laid, and immediately enveloped tightly with a heavy weight of blankets upon him, tucked in so closely as to completely exclude all air. The body's natural heat, acting on the damp linen, generates vapour almost immediately, and the patient, forthwith finds himself, not in cold, but in a comfortably warm vapour bath—in a novel, but by no means unpleasant, form of body poultice. The beneficial effects of this are plain enough. It thoroughly cleanses the numerous pores of the skin and causes a free circulation of the blood.

**Q. 3. Explain fully!—**(a) *The wet sheet packing...tepid blister...the body.* (b) *It is the best preventive against...cuticular action.*

**Para. 7. The Relation of Body to Mind. Analysis!—**Lastly to be healthy we must keep our *feelings and passions under perfect control*. Our body is greatly influenced by our mental and moral states. Therefore, to be healthy and strong in body we should not only be attentive to the rules relating to bodily powers and organs, but we should be wise and moral and religious.

*Belongs...chapter—*The relation of body to mind, of physical to moral culture, will be discussed in the next chapter. *Merely...stomach—*only by attending to what, when, and how we are to eat. The body being completely under the control of the mind, no one can keep his body healthy only by attending to physical affairs.

*If the body which...into chaos—*Blackie writes this metaphorical passage while remarking that in order to be healthy a man should follow not only the natural laws of health but the rules of moral conduct. He explains the connection between physical culture and moral culture.

Man, a complex being, composed of mental, physical, and moral parts, is compared to a steam-engine; the will and feelings are compared to the steam; the body to the wheels, pegs, and firmly fixed plates of the engine; and the reason that regulates our actions to safety-valves, fly-wheels, governors, and other appliances for regulating the pressure of the steam.

The body supports the mind, but the mind makes the body move, in other words, our bodily actions are prompted by our will and feelings, and if these be not guided by our reason, we shall be led to do such things as will ruin our bodily health; just as if the steam, which moves the engine, be not controlled and regulated in



its flow by safety-valves, fly-wheels. etc.; it may all at once expand too much and, by its force, break the different parts of the engine into pieces.

*Which...fabric*—which supports the mind, as the foundation supports the house. *Acts...on*—supplies with vigour.

*The mind...chaos*—As steam is the moving power of the engine, so the mind is the moving power of the body. As steam, when it is allowed to expand to an excessive degree, without a safety valve to let off the superfluous steam, shatters to pieces the whole machinery of the engine; so our physical energies, when they are allowed to run riot, without the controlling power of a well-regulated mind, lead us to excesses which utterly destroy the health of the body.

*Sustaining influence &c.*—just as a tree derives its sustenance or nourishment from the root, so the vigor of the mind is largely drawn from the health of the body. A weak state of health is prejudicial to all intellectual and moral advancement.

*Impelling force*—moving power. *Regulative force*—guiding and governing power. *In a single...expansion*—when the expansive force, the tension and temperature of steam, is allowed to develop to a very high point; i. e., when a man allows unbridled license to his physical energies. *Untempered expansion*—unbridled excess; fierce outburst. *Blow into chaos*—shatter into atoms. *Pegs*—metallic pins. *Compaoted plates*—plates of malleable iron riveted together firmly by metallic bolts. The wheels, &c., refer to the different parts or organs of the firmly-knit frame-work of the body. *Chaos*—utter confusion.

*No function...will*—if our acts are not guided and governed by a well-trained will, all the functions of the body will soon be disordered. If a man recklessly goes on drinking, his liver will be congested, and he will be attacked with that almost hopeless disease—*Cirrhosis*—popularly known as the *gin-drinker's liver*. *For a continuance*—for a length of time. *Habitual*—constant. *Well-disciplined*—acting under the guidance of reason.

*All merely...mind*—As the different princes and potentates when they are not kept under the strict sway of a powerful emperor, are likely to raise the standard of revolt, shake off their allegiance to the Imperial throne, and launch out into a career of despotism, so our physical energies, when they are not kept under the control of a powerful mind, are likely to run to unbridled excess, and thus entirely shatter our health.

Blackie writes this passage while explaining the influence of the will upon our actions.

All our purely physical powers naturally tend to work recklessly and violently to their ultimate destruction, unless they are constantly checked and guided by our reason. Plato calls the all-controlling reason Imperial mind, because the reason controls the will and feelings which influence our bodily movements, as an emperor controls kings and chiefs, who control their subjects and vassals. The plain meaning is this—All our bodily movements are apt to be reckless and violent unless we constantly control them by our reason.

*Physical energies*—capacity for work ; bodily strength of vigour. *Run riot*—act wantonly or without restraint. *Fever*—restless excitement. *Dissolution*—destruction ; death. *Divorced*—freed. *Superintendence*—control. *Imperial mind*—the mind controls the physical energies as the emperor holds sway over the princes and potentates.

*Basilikos nous*—the mind which is like the king. If there be no king, the subjects would run into frightful excesses and would die. So if there be no strength of mind our bodily vigor would lead us into beastly excesses and would carry us to a sudden and premature grave.

The music of well-regulated .. vitally prematurely—Blackie writes this passage while explaining the influence of the feelings upon our bodily movements. He compares the feelings to the strings of a musical instrument, and the body with its powers and organs to another stringed instrument.

If our feelings be properly trained by our reason they will work together well, and their joint influence will produce a good effect upon the powers and organs of the body if they also be trained to work together well, so that all our bodily actions will be regular and well-controlled ; just as if the strings of a musical instrument be well tuned so that they give forth melodious notes, the harmony of this instrument when played will be added to the harmony of another instrument whose strings also are tuned melodiously. Again, if the will be properly controlled by reason, it will not work recklessly and violently, and therefore the heart will not be moved by violent and irregular feelings and will thus be saved from premature decay. The plain meaning is this—The heart is an important organ of the body, it will exist long in a healthy state if the will and feelings which move it be kept in control by our reason. So all our bodily actions will be well-ordered if our will and feelings be controlled by our reason.

*Music...machine*—If there be two musical instruments, one of

which is subordinate to the other, the one governs the notes of, and imparts its harmony to the other ; as, the *mridanga* is an accessory to the *tambura* and accompanies it as a subordinate. Now if the *tambura* be adjusted to a certain key to produce a certain melody, the *mridanga* must be attuned to the same fundamental tone to produce the same melody. Even such is the relation between our mind and body. If the feelings, passions and emotions are kept under the subordination of a reasoning mind, they will enable the faculties of the body to work most smoothly and produce a high degree of health.

*Music*—harmony. *Strings*—faculties of the body are compared to the strings of the musical instrument. *Blind plunges*—reckless outbursts ; immoderate indulgence in. *Wilfulness*—a lawless life of dissipation. *Keeps...from*—enables us to avoid.

Page 53. *Fierce...beatings*—inordinate passions, which bring about an abnormal nervous excitement which causes the heart to beat violently. *Which wear...promaturely*—these violent and irregular throbbings destroy the strength of the heart too soon and shorten life. *Wear out*—destroy ; exhaust. *Vitality*—strength ; energy. *Would be good*—wish to acquire moral excellence. *Be wise*—because wisdom lies at the bottom of all virtues. You must have a knowledge of what is right and what is wrong to follow the one and eschew the other. *Devout*—religious. *Reverent*—pious.

*The fear of God...wisdom*—He, who wishes to acquire true knowledge, must be meek and lowly in spirit. Cf. Behold, the fear of the Lord, that is wisdom ; and to depart from evil is understanding—*Job*.

### CRITICAL QUESTIONS WITH ANSWERS.

Q. 1. Explain the analogy between the mind and the body.

A. See Notes page 150, from As...the body.

Q. 2. Explain the relation of health to moral culture.

A. Health means the harmonious working of the different faculties and functions of the body. No function of the body can be safely performed for a continuance without the habitual control of a well-disciplined mind. The mind can be well disciplined by moral culture. Moral culture is therefore the one thing needful for the preservation of our health.

Q. 3. Reproduce briefly Blackie's remark on (a) The relation between mental activity and bodily health.

A. The relation between a man's mental activity and bodily health is like that between the superstructure and the foundation of

a house. Nobody can exercise his intellectual faculties vigorously unless he is healthy and strong in body, just as a good house cannot be built except upon a good foundation. The man who is weak and sickly cannot do hard and regular mental work, and hence the propriety of the Roman saying—"A sound mind in a sound body." Students should, therefore, take special care of their health, starting with the knowledge that sitting works generally, and specially sitting habits combined with hard and continuous brain-work, are bad for health.

**Q. 4. Explain :—**(a) *If the body, which is the support of the curiously...chaos.* (b) *All more physical energies...Plato called Imperial mind.*

**Q. 5. Write notes on :—***Untempered expansion. Close compacted plates Irregular beatings. If you would be good, be wise.*

**Q. 6. Analyse the Physical Culture.**

**A. Introductory :—***body is to mind as the foundation to the superstructure.* Hence the importance of keeping the body in health.

**Exercise :—**it is the first step towards health. Every function of existence in nature depends upon exercise. Students most apt to sin in this respect. Various forms of exercise recommended.

**Eating and drinking :—**(1) Plainest food is often the best. (2) Beware of hasty meals. (3) Variety of food recommended. (4) Abstain from strong liquors.

**Warning :—**a against close rooms and bad ventilation.

**Sleep :—**(1) Nature is our best guide in this, unless when she is swindled and flouted by artificial habits. (2) Six to eight hours of sleep for average men. (3) Severe brain exercise should never be continued direct into the hour of repose. (4) The last work of the day should be always light and easy.

**Use of Baths and Water :—**as a hygienic instrument. Well-regulated feelings the *sine qua non* of health. No degree of attention to the mere physical rules can be of any avail if the mind be wild and unruly. Hence to be healthy, and to be good.

#### Summary.

1. Neglect of the laws of health, so common among students, not only weakens our frame, but also impairs our intellectual faculties.

2. Exercise helps the circulation of blood and gives a certain nimbleness and strength to the muscles. Exercise may take different shapes :—(a) We can go on a journey to hills and lakes and carry our books with us. We may read these books aloud!

while we are walking. (b) Joining a volunteer corps and military drill are not only conducive to health; they cure us of pedantry and give us the virtues of active citizens and of noble-hearted men. (c) Travels among beautiful scenes of nature where we might learn a good deal by passive musing. (d) Poetry, Natural Science, History, Archæology &c, may be advantageously studied, in the course of these excursions in the open air. (e) Games, such as the cricket, bowls, golf, boating, angling &c.; and gymnastics or athletic sports may form a very important part of exercise.

3. Simple substantial and nutritive food is to be prepared. Oatmeal and porridge are very nutritive. Eating should not be finished quickly, for digestion is impeded without due mastication. No one should pursue a severe study while eating. For this will enfeeble the stomach and the brain. Variety of food is highly essential for the preservation of health. Wine may be recommended under certain special circumstances. But water is to be preferred.

4. Open air alone can purify our blood. Impure air will slowly but surely undermine our system. Excepting in malarious countries, the doors and the windows should always be kept open.

5. Sleep is very necessary for health. Severe study is directly antagonistic to sleep. A student ought to read easy and light books immediately before he goes to sleep. A walk for an hour before bed and a pleasant conversation with a friend will induce sleep. A man ought to sleep from 6 to 8 hours a day.

6. Internal and external administration of water is very useful as a means of preserving and restoring health. This helps circulation and sends out currents of blood from the central or the internal organs to the surface of the skin.

7. Moral virtues and religious devotion are also highly conducive to health. Health can not be preserved by attending to the needs of the body alone. We must attend to the needs of the mind as well.

### MODEL QUESTIONS WITH ANSWERS.

Q. 1. What does Blackie exactly understand by Physical Culture? Explain fully its relation to Intellectual and Moral cultures.

A. Every department of science lays down this fundamental proposition that whatever exists does so by constant relation and vitality. Every object of nature must have some hinge on which to turn, a something which is always the indispensable point of

attachment upon which the existence of the whole depends. The house cannot stand without a foundation. Now, this is exactly the sort of relation which subsists between a man's intellectual part and his physical—between his mental activity and his bodily health. It is however a well known fact that the care after health or the rational treatment of one's own flesh and blood is the very last thing that students seriously think of. The more eager a student is towards the attainment of intellectual glory, the more apt is he to sin in this respect.

Intellectual culture is the full development of the various faculties of the human brain. Education is its stand-point. Education is the means by which the reasoning powers, mental perseverance, memory &c., are cultivated. All these involve a great deal of physical activity. Some part of the physical energy gained day by day is lost in intellectual attainment; and to fill up that loss the divine intelligence has instituted a grand law—that man must eat his bread with the sweat of his brow. In other words, without physical culture intellectual culture is nothing. And moral culture is the highest development of intellectual culture. Because the beginning of wisdom is the fear of God. If any body wants to be healthy, he must be good, and if any body wants to be good, he must be wise; and lastly, if he wants to be wise, he must be devout and reverent towards God,

**Q. 2.** Give a complete summary of the principal points which must be attended to by a student who is anxious to become healthy and strong.

**A.** (1) The principal point which must be attended to is *Exercise*. A man's vitality is the measure of his working power. The whole life of a man is a complete work. It is absurd to attain relaxation from the stern realities of existence in this world. Absolute rest is merely a relative idea. It is found only in the grave. Every student must bear in mind that sitting on a chair and constantly pouring over a book can not possibly be the way to make his body grow. And *exercise* is the only means by which the blood can be made to flow and the muscles to play freely. *If this exercise is not taken, nature will not be mocked.* Every student therefore, must make a solemn determination to move about in the open air at least two hours every day. If he does not do this, then obstruction in the internal machinery of the body, and shades of discomfort arising from the stomach or from the brain, will not fail in due time to warn him, that he has been sinning against nature.

(2) In continuation, Blackie advises that the flexibility and firm-

ness of the body is the highest end towards which every student must strive hard. He recommends therefore *Games* and *Gymnastics*.

(3) The next point is *Eating* and *Drinking*. Blackie says that, it is "universally agreed that the plainest food is often the best. Next to quality, a certain variety of food is by all means to be sought after. It is a point of practical wisdom to prevent the stomach from becoming the habituated slave of any *kind* of food. With regard to drinking, Blackie says "I need not say that a glass of good beer or wine is pleasant.....But healthy young men can never require such stimulus." (In cold climates.) Honest water never made man a sinner.

(4) The next thing is *Sleep*. With regard to this there is not much to be said, Let a man sleep when he is sleepy, and rise with a morning sun. Nature must always have fair play.

(5) Lastly, a man can not be healthy only by attending to his stomach. If the body, which is the support of the wonderful structure, acts with an ever sustaining influence on the mind, the mind, which is the impelling force of the fabric, may, for want of a controlling force, hurst into chaos. No function of the body can be safely performed without the habitual regulative force of a well-disciplined mind.

The music of well-regulated emotions imparts its harmony to the string of the physical machine; and freedom from the blind plunge of willfulness keeps always the heart free from those fierce and irregular beatings, which wear out its vitality, prematurely.

**Q. 3.** What remarks does Blackie make on the use of Baths and water as a hygienic instrument?

**A.** This is a well-calculated combination of exercise, leisure, diet, amusement, society, and water, applied in various ways to stimulate the natural perspiratory action of the skin. The influence of this system on the body is *sanitary* in the highest sense of the term. The important point for students is to be informed that part of this discipline, although somewhat expensive in hydropathic institutions under the superintendence of experienced physicians, can be transferred, and at a very small expense to the routine of their daily life. A regular bath in the morning has always an invigorating effect; but where water is scarce, a wet sheet well wrung, can serve the purpose equally well. The body must be enveloped, and well rubbed with this; and then a dry sheet ought to be used in the same way, which causes a glow to come out all over the skin. Such remarks are best applicable to the inhabitants of cold climates. The advantage to be derived from such

exercise depends on the power of reaction which the physical system possesses.

**Q. 4.** State Mr. Adam's remark upon "health."

**A.** "When the body ails, mind and soul ail also; a healthy body is the condition of a healthy intellect and a sound moral nature; and the preservation of physical health is not only our duty as men but as Christians. We are responsible to our Creator for the right use of every faculty with which he has endowed us; we are responsible to our fellowmen as the welfare of the community depends upon the relative welfare of each member of it. We are responsible to ourselves for we are clearly bound to inflict upon our nerves or energies no excessive strain."

**Q. 5.** Reproduce the remarks made by Blackie on the subject of Physical exercise.

**A.** Exercise keep the system in healthy and vigorous state. "Life is work and work is life" is not altogether a poet's dream. The vitality of a man is measured by his power of working. To be in health means to have physical system in a harmonious working order. All healthy men are not necessarily strong-built though all health tends towards strength. In order that our body might grow, it is necessary that we should betake ourselves to physical exercise. It is exercise that helps the free circulation of the blood. Every student should take open-air exercise for two hours a day. If the student should neglect his exercise, he would surely have to suffer from physical evils and mental distemper. It is, indeed, a very bad habit with students to be sitting on for several hours together over their books. Why should they prefer this to any other posture while engaged in reading? What is it that prevents them for walking when they are occupied with study? We believe it may be done as well by the one way as by the other. But if the student will sit at all, let him sit erect like a soldier.

When he will read, let him read aloud at the top of his voice. His lungs will be invigorated by this exercise and his ears will be trained to discriminate different sounds. Students are advised to join volunteer corps and drill classes, so that they may be mere social and less lazy. Journey by sea or land is a useful means of keeping our body and mind in a healthy condition. The purpose of study is best served by travels, for a better sort of education, more sound and substantial, is acquired by the study of nature. The study of natural history and archæology can be pursued in the open air only by those who are of active habits and are hardy and enterprising.



For physical exercise, games and gymnastics are recommended. Constitutional walk free from all restraints and athletic sports, such as cricket, running, jumping &c; bowls, golf, boating, angling, billiards, whist, and chess—all these are meant to serve a double purpose affording amusement to the mind and of invigorating the body.

**Q. 6.** *What had been said by Mr Adam on the subject of Eating and Drinking?*

**A.** Mr. Adam says, Eat to live, not live to eat. Do not indulge but simply satisfy this appetite. Temperance should be the student's watch-word. Health depends upon the judiciously mixed dietary. Be regular in your diet, be simple in your diet, and be temperate in your diet."

**Q. 7.** *Abernethy was wont to say that...are stuff and fret. Explain this.* (F. A, 1883).

**A.** Too much eating and too much worry of mind have a pernicious influence on our health and longevity. (See notes on p. 45.)

**Q. 8.** *Explain:—Nature is never like some soft-hearted human masters overmerciful in her treatment.* (B. A, 1882).

**A.** Unless we take proper and sufficient cares for our health, Nature will take us to task and we shall be punished with various diseases. Men may pardon those who offend against them. But Nature is never so forgiving or tolerant in her disposition. (See notes on p. 41).

**Q. 9.** *What is health? Describe the moral effect of a military drill.*

**A.** To possess every faculty and function of our body in harmonious working order is to be healthy. (See p. 40 text).

A military drill serves the double purpose of removing all our pedantry or bookishness and fitting us for the duties that belong to citizenship and active manhood. (See notes on p. 43).

**Q. 10.** *Explain simply, the connection among intellectual culture, physical culture, and moral culture.*

**A.** Nobody can exercise his intellectual faculties vigorously unless he is healthy and strong in body. The man who is weak and sickly cannot do hard and regular mental work. Thus the cultivation of the intellect depends upon the cultivation of the bodily system. Just as the body acts on the mind, the mind also acts on the body; for reason, which is one of the highest intellectual powers, can control the will and feelings, which greatly influence all our bodily actions. Our bodily actions directly depending on our will and feelings, the cultivation of the bodily system, or physical culture, depends upon moral culture, which is

the training of the will and feelings. Again, the will and feelings being amenable to reason, there is a close connection between moral culture and intellectual culture. A man's character has a great influence upon his actions; the character depends upon the state of the will and feelings, which should be regulated by his reasoning power. Such is the connection among intellectual culture, physical culture, and moral culture.

### ON MORAL CULTURE.

**Page 57. Para 1. Analysis :—**The moral nature, that is, the will and feelings, of man inspiring and regulating his actions, *moral excellence* is indispensable for human greatness. Real greatness, or true nobility, cannot be attained by intellectual eminence alone, as is illustrated by the case of Napoleon, Byron, and Landor. A man's greatness depends upon his character, and it is character alone that can save us from damnation. The formation of character depends upon the cultivation of our moral nature, and, as our feelings are not easy of control and our will requires a careful training, we should pay special attention to moral culture, which is the most difficult and at the same time the noblest achievement of a perfectly accomplished man.

**Moral nature—**Man has three natures, physical, intellectual and moral. He shares his physical nature in common with the plants and the lower animals. He takes food, physically exists, and dies, like any plant or beast. His intellectual nature enables him to *know* and *think*. But man is not merely a physical organism or thinking machine; he has a free will and is capable of action. His moral nature directs him to *action*, teaches him to do what is right and to avoid what is wrong, tells him that he is a responsible being who shall be judged for his actions in a future world by God.

**The moral men. &c.—**All actions are, either good or bad. Our moral nature or conscience, if properly cultivated, will impel us towards all that is good, and restrain us from all that is evil. Cicero defines our moral nature "as, the impulse which directs to right conduct and deters from crime."

**Motive power—**the power which moves or prompts us to action. **Regulative power—**the power which controls our actions and gives them the proper direction, that they may become virtuous actions. The metaphor is from a steam-engine or a clock. As in a steam-engine the motive power is steam and the regulative power is supplied by the fly-wheel and many other checks; as in a clock, the motive power is supplied by the main spring and the regulative

power by the balance-wheel &c., so in man, his moral nature performs a two-fold action. It not only leads him to action, but also guides and governs his actions.

*Governor*—a ruler; (in *machinery*) a regulator or contrivance for maintaining uniform velocity with a varying resistance. *Legitimate*—lawful; being so ordained by God. Our unregulated passions prompt us to action and are therefore *motive* powers, but they are not *regulators*. They are our *masters*, but not rightful ones—they are *usurpers*. *Whole machine*—entire machinery; man, considered as a physical, intellectual and moral being.

The governor, and lord, and legitimate master of the machine—Moral nature comprises the will, the feelings, and the moral instinct implanted in us by God.

All our actions should be in obedience to the moral instinct, therefore the moral nature is the legitimate master of man, who is compared to a machine. All our actions depend upon our will, and they are guided and controlled by our will and feelings, therefore the moral nature is the governor and lord of man.

*Moral...greatness*—No man can be called truly great unless he possesses a lofty and pure character, *Moral excellence*—a pure character. *Justly*—rightly. *Felt*—regarded. *Indispensable element*—absolutely necessary constituent. *Be as...clever*—possess the most splendid intellectual talents. *Strong*—refers to strength of will. *Broad*—with comprehensive views, opp. to *narrowminded*. *As you please*—as possible. *With all this*—in spite of all these brilliant talents. *Is not good*—does not possess moral excellence. *Paltry*—contemptible.

*A man...of badness*—Blackie writes this passage while stating that moral excellence is indispensable for true greatness in men.

A man may possess the highest intellectual qualities, be very ingenious, determined, and large in his views, but if his character is bad, he may deserve contempt; and even though he is called great by worldly people on account of his dazzling deeds, he is really a bad man raised high in the eyes of the people, who look only to the bright qualities of his intellect and will.

*The sublime...badness*—The pinnacle of human fame, which he seems to attain by means of his glorious triumphs, is only a kind of bad eminence like that to which Satan was raised. It is *brilliant*, because it is won by superhuman strength of intellect and force of will, but it is *bad*, because it shows a lamentable lack of moral excellence. *Sublime*—height of human greatness. *Badness*—Satan raised to that *bad eminence*—Milton.

*The first Napoleon*—Napoleon Bonaparte, the Great. He was born in 1769 ; became first Consul in 1799 ; was crowned Emperor in 1804 ; was defeated at Waterloo in 1815 and died at Corsica in 1821. *Thunderous career*—career of conquest, swift and destructive like a flash of lightning. *Western world*—the continent of Europe. *Notable*—remarkable. *Superhuman*—gigantic ; exceeding the laws of nature. *Force*—mental and physical power. *In a human shape*—in the form of a man. *Real*—true ; because real greatness is always joined to moral excellence. *Naturally*—i. e., he had no inborn tendency towards wickedness. *Devoting &c.*—because he spent his whole life to gratify his ambition of conquering all Europe. *Political ascendancy*—supremacy over the other powers of Europe. *Occasion*—time. *Degree*—measure. *Excellence*—virtue. *Grows out of*—results from. *Unselfishness*—disinterestedness.

As a moral man—as far as his moral character was concerned, Napoleon was very poor. He did not display any real moral greatness throughout his life. What moral qualities he had, were left uncultivated, nay, starved to death for want of exercise. His whole life was devoted to military conquest and political ascendancy. He thus failed to display any true greatness during his life. But this remark of Blackie is somewhat contrary to the judgment of History. *Lived and died*—spent his whole life. *Poor and small*—though he was rich in intellectual abilities, he had very little moral wealth.

Page 58. *Conquerors*—as, Napoleon. *Politicians*—as, Shaftesbury. *Defect*—want. *Element*—qualifications. *Real greatness*—true nobility of character. *Hartley*—David ; an eminent mental philosopher. His chief work is *Observations on Man*. *Exceed*—be greater than. *Vain-glory*—pride regarding unimportant qualities. *Self-conceit*—an overweening idea of one's self. *Arrogance*—assuming more merits for one's self than one has a right to do. *Emulation*—(lit. a healthy desire to surpass others) the spirit of rivalry carried to excess. *Eminent*—famous. *Natural philosophy*—as, Physics. *Even*—what is most strange. Theology being the science of God, its votaries should be free from these unworthy feelings. *Divinity*—Theology.

*Demands...culture*—requires a careful training. *Outcome*—result. *Highest grades*—noblest forms ; as universal charity. *Arduous*—difficult. *And as such*—and because it is the most arduous of all works, it will rightly be regarded as the 'most' &c. *Achievement*—work. *Thoroughly...humanity*—a perfectly-trained man.

It follows...humanity—All actions are the result of our strong

feelings. Unless these feelings are kept under strong control, our actions will not be good and we shall not be able to acquire moral excellence. As it is exceedingly difficult to curb our strong passions, it naturally follows that the acquisition of moral excellence, especially in its most exalted forms, will always be a very difficult task and will therefore be regarded as the noblest attainment of a perfectly cultured man.

*It was an easy thing...and must fly*—Blackie writes this passage while remarking that moral excellence has to be specially acquired by men with great efforts of their own, whereas intellectual excellence is a gift of nature

Lord Byron had the natural gift of writing poetry, it was no effort or difficulty on his part to write bright poems, just as an eagle easily flies high in the sky and cannot help doing so, being naturally gifted with the power of flying high. (Byron is compared to an eagle, and writing bright poems to flying high).

*It was...poet*—A poet is *born* and not made. Lord Byron was born a poet. Nature endowed him with poetic fire. He therefore had no arduous training to receive, no difficulty to overcome. He became a poet simply by giving free play to his nature—to the poetic instinct implanted in his heart by Nature.

*Lord Byron*—(1788-1824) One of the greatest poets of the last century, whose character, as Macaulay says was a strange union of opposite extremes. Rare accomplishments and a truly poetic genius were in him mixed with fierce passions. His domestic life was unhappy in the extreme. Separating himself from his wife, he left England for ever, and abandoned himself to an unrestrained course of profligacy, and became almost a misanthrope. He died at Missolonghi, a sad spectacle of genius wrecked from want of steady moral principles.

*He was...must fly*—As an eagle has no difficulties to overcome when it wishes to soar in the sky, because Nature has given it the power of doing so, so Byron's poetic genius, given to him by nature, made him soar with lofty flight in the regions of imagination. *Must*—his very nature impelled him to become a poet. He could not help it. *Curbed...humour*—restrained his perverse, stubborn disposition. *Soothed*—softened. *Fretful discontent*—peevish irritability of temper. *Reasonable being*—a man who is gifted with reason. His acts were often arbitrary and capricious like those of a man whose brain is unhinged by a severe tumult of passions. *A gentleman*—Byron lost all claims to the title of a gentleman by his disgraceful conduct and depraved life in Italy. *Fits*—sudden

and unexpected displays. *Occasional sublimity*—moral excellence displayed at times ; as when he espoused the cause of the oppressed Greeks. *Fits of occasional sublimity*—momentary display of the excellence of character ; brief intervals of life when he showed the highest elevation of character. The particular allusion is to the last and noblest project of his life, *viz.* the emancipation of Greece from the yoke of Turkey. Byron eagerly joined the Greek cause, but died without doing anything important. *Fit* is a sudden and short interval ; opp. to *habit*. *On the whole*—taking every thing into consideration.

**His life...failure**—If we read the life of Byron we shall be struck with the reckless way in which he frittered away his splendid talents. His life was a great moral wreck. He was divorced from his wife, separated from his daughter and banished from his country. His health was shattered by intemperance, his heart was withered, his hair was turned grey at thirty, and he dropped into a premature grave at thirty-seven. His attempt to restore the independence of Greece—the land of the classic gods and muses—was like a silver thread running through the dark web of his life.

*Who are willing*—who are really disposed to profit by seeing the failure of their neighbours. He was exiled from his country, separated from his wife, alienated from his daughter whom he loved dearly ; his health sank under the effects of his intemperance ; his hair turned gray ; his food ceased to nourish him ; a hectic fever withered him up. And lastly he is no longer remembered with affection or gratitude by his countrymen. Carlyle advises his countrymen to close their Byron and to open their Goethe.

*A...warning*—his life teaches this great lesson that splendid talents, when divorced from moral excellence, have a tendency to run riot. Byron himself says,

And thus, untaught in youth my heart to tame,  
My springs of life were poisoned.

**Another flaring...Landon**—As the light in a light-house warns the mariner not to approach near it, because there is a rock upon which his vessel may be wrecked, so the life of Landon warns all men of the ruin they will bring upon themselves if they imitate him.

**Another flaring beacon...Walter Savage Landon.**—Blackie writes this metaphorical passage while remarking that great intellectual gifts without good character make men wicked and unhappy, as is illustrated by the cases of Byron and Landon. The life of the brilliant writer, Landon, is compared to the light of lighthouse,

and selfishness to the rock supporting the lighthouse. Landor wrote in the 19th century.

Just as the light of the lighthouse on a rock in the sea warns sailors not to sail near it as many by doing so lost their lives, their ships being wrecked striking against the rock, so the life of Landor is a striking and warning example, among many, of men of brilliant intellectual talents rendered unhappy and ignoble by not cultivating the good quality of unselfishness.

*Flaring*—blazing, unsteadily. *Beacon*—a signal fire to warn people of the approach of an enemy. *Flaring...rock*—a signal fire shining out with a glaring light from the summit of a rock; an example of a great man who possessed brilliant abilities, but whose life was blasted because his ways were wild and wayward. *Beacon* is compared to Landor whose life serves as a warning to others. *Rock* is compared to want of moral culture. *On which...wrecked*—the lives of many great men become utter failures on account of their want of moral culture, their wilful nature and undisciplined will. *Great wits*—men of lofty intellect. *Wrecked*—destroyed. *Kindly culture*—wholesome training the feeling of self-denial. *Kindly*—generous.

Page 59. *For want of...unselfishness*—the highest type of moral life is self-denial. Where this is wanting, moral life may be said to be wanting. And where moral life is wanting, there will surely be ruin and destruction. Unselfishness may be compared to the compass which will keep us in the right track. *The meaning is*—a life of intense selfishness will bring us into contact with evils which will ultimately lead to our ruin and destruction. *Landor*—An English poet. He was a thorough classical scholar and his Greek and Roman characters are true types of the ancient heroes. He is even more eminent as a prose writer. His chief work is *Imaginary Conversations*. B. 1775. D. 1864. *Finished*—accomplished; he was one of the greatest of English prose-writers. *Used*—wrote in. *Imperious'y*—brooking no opposition. *Wilful*—obstinate. He regarded his will as law. *Majestically*—imperiously. *Cross-grained*—hard to deal with; impracticable. The metaphor is from timber, the grain or fibre of which is so crossed or intertwined that the carpenter can with difficulty use his tools upon it. *Polished*—finished. *Pointed thought*—striking ideas expressed in pithy, elegant language. *Verge*—border. *Insanity*—madness.

*Who...life*—who does not wish that his life should be a terrible failure; who would be a complete failure in life. Life is compared to the ocean, career to voyages, man to a ship.

*Voyage*—(journey by water) is 'compared to life. *Stamp...soul*—impress this great truth on his mind. *Truth*—moral lesson. *Scripture text*—this passage which occurs in the Bible.

*One thing is needful*; character alone is that which can truly save us.—Blackie writes this passage while strongly advising us to cultivate moral excellence, which alone can make us truly great and happy. The phrase "one thing is needful" is taken from the Bible.

One thing is indispensably necessary for men not becoming total failures; it is good character only that can prevent men from being sinful and unhappy.

*One thing needful*—see *Notes*, p. 84. See Luke 40. 41. 42. *Money...needful*—money is not the one great end of life. *Character*—moral nature. *Cultivated will*—a will which is perfectly regulated by reason. *Save us*—from moral shipwreck—from a life of sin and sensuality.

*If we are...damned*—If our moral nature is not perfected, if our will is not regulated by reason, our life will be a terrible failure, the flowers and fruits of love will go out of our life, and the worm, the canker, and the grief will be ours alone. *Damned*—does not mean 'sentenced to eternal punishment in hell,' but 'ruined.'

*There is no...worse*—We cannot afford to be indifferent in the matter of morality. We must either strenuously endeavour to improve our moral character or it will deteriorate. We cannot stand still morally. If we do not cultivate virtue, we must become vicious. There is no such thing as remaining stationary in life. All that is human goes backward, if it does not go forward—*Smiles*. *Point of indifference*—neutral ground which is neither good nor bad; intermediate course.

*The unselfish...proportions*—As our physical parts, if left without any exercise, lose their strength and become reduced in size, so the unselfish part of our moral nature, if it is not properly exercised, will become feebler and will dwindle in size. If an unselfish man does not exercise his feelings of benevolence, he will gradually become selfish. *Neglected function*—i. e., organ which is not exercised. *Shrink*—be reduced in size. *Meagre*—enfeebled. *Vitality*—life. *Stunted*—diminished in size. *Proportions*—i. e., size.

*Gird up...loins*—prepare ourselves for action; (when one is going to work he tucks up his clothes and binds them with a girdle or flexible band, hence the meaning); The phrase is taken from the Bible. *Quit*—acquit ourselves; discharge our duties



as they should be discharged. Cf. Stand fast in faith, *quit you like men*.—*Corinthians*. *Golden*—precious. It is a golden privilege, because if we live a noble life, we shall qualify ourselves for the eternal joys of heaven. *Glorious lot*—great fortune. *Once for all*—only once. *Live nobly*—live a good moral life; for if we live a bad life, we shall be doomed to the dreary domains of Death. *Let us endeavour to live nobly*—let us turn this precious gift of God to good account by living nobly. Since God in his infinite mercy has sent us down into this field of trial, let us not miss this opportunity of attaining to a higher state of existence. This world is a state of trial and not reward. God has kindly conferred on us the greatest boon of eternal life. It behoves us, therefore, to make the best use of the divine gift by proving ourselves worthy of it.

"The golden gift of God, the glorious lot of living once for all,"—God has ordained man to live only *once*. It does not necessarily imply that the present life is the complete annihilation of the future, that is to say, Blackie does not at all say that man has no future life; he simply says that we have only one *physical* life. According to the Christian belief our present life is only a state of trials and temptations; and we have only one chance given to us of proving ourselves fit for that happiness, which is hidden from our eyes by the curtain of Eternity. And in order to gain that happiness, we must live a life of perfect separation from the evils of society. The circumstance that the noble *Boon* is to be competed for once, and only once, adds much more to the importance and glory of our present life.

### CRITICAL QUESTIONS WITH ANSWERS.

**Q. 1.** Prove that moral excellence is an indispensable element in all forms of human greatness. Illustrate your answer by the examples of Napoleon, Byron and Landor.

**A.** There can be no human greatness unless it is joined to moral excellence. A man may be as brilliant...badness.

The first Napoleon, in his thunderous career over the continent of Europe was a notable example...very poor.

It was an easy thing for Lord Byron to be a great poet; it was merely indulging his nature; he was...failure.

Another glaring beacon of the rock on which great wits are often wrecked...living on the verge of insanity.

**Q. 2.** What, according to Blackie, is the one thing needful?

**A.** Money is not the one thing needful; power is not needful; ...but character alone, ...certainly be damned,

**Q. 3. Explain with reference to the context :—**

(a) *The moral nature...legitimate master of the whole machine.* (b) *Even the sublime...is only a brilliant sort of badness.* (c) *Napoleon lived and died very poor and very small.* (d) *It was an easy thing for Lord Byron to be a great poet.* (e) *Another flaring beacon of the rock...is W. Savage Landor.* (f) *There is no point of indifference...not get worse.*

**Q. 4. Write notes on :—***Motive and regulative powers. Governor and legitimate master. Brilliant sort of badness. He was an eagle and must fly. Kindly culture. Majestically cross-grained. Suffer ship-wreck on the voyage of life. One thing needful. Gird up our loins. Golden gift of God...for all.*

**Para 2. Morality and Piety. Analysis :—***Morality and piety are closely connected. Morality without religion, as preached by the ancient Epicureans and the modern Materialists, is something unnatural and inadequate, nay, abnormal and monstrous. The atheists and materialists cannot explain Life. And Life is energising Reason ; and energising Reason is God. A universe without God is inconceivable. The source of all the nobler morality is the moral instinct, or conscience, within us. This moral instinct is implanted and upheld in us by God. Thus there is the most intimate connection between morality and piety or religion, of which the basis is the worship of God.*

*Well—advisable. Entering...detail—discussing the several virtues part by part. In...word—briefly. Morality and piety—morals and religion. Morality—comprehends our social and domestic duties ; piety rises higher, and embraces our duties to God. A certain school of moralists—alluding to the Utilitarian School of philosophy, or a system of morals in which utility is the standard of virtue. The Utilitarians ignore the existence of any innate principle in man (conscience &c.) which distinguishes right from wrong. According to them the most virtuous human action is that which secures the greatest good to the largest number of men. A certain school—the Utilitarian school.*

**Page 60. Jeremy Bentham—a philosopher.** He may be called the Father of the Utilitarian school of philosophy. He advocated the theory of 'the greatest happiness of the greatest number.' B. 1748. D. 1832. *Downwards*—Bentham's theories were ably advocated by Sir Samuel Romilly, Burton, James Mill, Dumont, John Stuart Mill, John Austin, Herbert Spencer, Bain, &c. *Set—employed. Tabulate a scheme*—frame or draw up a system of morals. *Without &c.*—leaving religion altogether out of account.

*To say the least of it*—to speak of it in the least severe terms; it is really something much worse than *divorce*. *Unnatural*—Let no man part what God has joined together. Religion and morality are inseparably connected by God; and he, who separates them, acts contrary to the will of God. *Divorce*—separation. *Plain sign*—clear symptom.

*Narrowness*—one-sidedness. These men are narrow-minded. They see the *effects* but not the *Cause*. They listen to the *command*, but cannot see the *Commander*. They obey the *laws*, but deny the existence of the *Lawgiver*. *Incompleteness*—want of liberal culture which prevents them from taking a broad view of things.

No doubt a professor...as the world goes—Blackie writes this passage in connection with his remarks on morality without religion. Epicurus was a Greek philosopher of the 4th century B. C., noted for his scheme of happiness with reference to God and future life.

A philosopher teaching wisdom, like Epicurus, may certainly be a blameless man, and may be called good by worldly men, who think that true goodness can be attained without worshipping God, the creator and true cause of every thing.

*Professor of wisdom*—a philosopher. *Old*—he was born 341. B. C. *As the world goes*—i. e., in the sense in which the world's goodness is popularly understood; not in its true sense which implies that true goodness is always associated with religion. *Clean*—moral. *Grand*—magnificent. *Mathematical*—faultless; constructed with the exactness of mathematical rules. *Structure*—construction. *Of a mere*—of nothing but.

*Fortuitous concourse*—According to Epicurus, the world is produced by the whirling together of the atoms. Says he: Infinitely small, indivisible particles of matter—atoms—had been falling in parallel lines from all eternity. By a pure chance, these atoms were removed from their parallel directions and came into contact with one another, and thus formed this world. *Fortuitous*—accidental. *Concourse*—combination.

*Blind*—not directed by the hand of an intelligent agent whom we call God, but by mere chance. Epicurus was a materialist and did not believe in the existence of God. *A mere fortuitous concourse of blind atoms*—A coming together by mere chance of very small particles of matter, without the guidance of the intelligent God. *These days*—modern times. *Presume*—take for granted. *Some*—Mill, Tyndal, Spencer, Huxley, &c. *Who talk*

*of*—Blackie refers to the modern atheists and agnostics. The atheists absolutely deny the existence of a Creator. The agnostics say that the existence of a personal Deity, an unseen world, &c., can neither be proved nor disproved. *Laws of nature*—e. g., the laws of gravitation, &c. *Invariable sequence*—One thing always following another, without the intervention of the intelligent causer, God. These people talk of this universe as an effect produced by certain causes, but they refuse to recognise the First Cause or God.

*Natural selection*—(Darwin's theory) an instinct by which animals select such conditions as are most favourable to their preservation. Particles of themselves combining with those that are most favourable to their continuance, or animals instinctively choosing such conditions as are most favourable to their preservation, as explained by Darwin. "This preservation of favourable individual differences, and the destruction of those which are injurious, I have called Natural Selection or Survival of the Fittest."—*Darwin.*

*Favourable conditions*—circumstances which prove useful to the growth of organisms. *Happy...circumstances*—suitable conditions which promote the growth of animals. *Reasonless phrases*—unmeaning expressions, which lead us no help in understanding the theory of creation. *Frame*—structure. *Apart from*—without any reference to a thinking Being who framed it. *Mind*—as the mind of the Creator is meant, it would have been better if a capital M had been used.

*Healthy*—sound, normally constituted. *Inadequate*—unsatisfactory. *Abnormal*—absurd. *Monstrous*—unnatural. *Phasis of morality*—this way of looking upon the universe apart from the Divine mind. *Phasis*—aspect.

*To a healthy...morality*—A man who is possessed of sound common sense and whose brain is not unhinged by the perverse reasonings of the atheists, can never accept these godless theories which are not only insufficient and imperfect but absurd and unnatural. What can be more monstrous than the attempt of the atheist—who has no faith in the moral governor of the Universe but has pinned his faith upon *blind atoms*—to lay down the difference between right and wrong for the guidance of the human race?

*Good*—loyal. *In a monarchy*—living in a country under the government of a sovereign. *Conscientiously*—to the fullest amount due from him. The word is very appropriately used. The government, in realising the income tax of an individual, cannot know his income and must necessarily depend upon the conscience of the man to pay the full amount of taxes. *Time*—prescribed time.

*Take off...Queen*—(It is a mark of respect to take off one's hat before one's superiors) refuse to recognise, and pay honour to, the head of the government. So the modern scientists acknowledge the laws of nature, but refuse to recognise the Lawgiver, the Great God who made these laws. *Note*—mark ; put him down. *Fellow*—Cf. Worth makes a man, the want of it a *fellow*. *With a black mark*—as a disloyal citizen ; as a black sheep. *Disloyal*—seditious. *Disaffected*—discontented. *Good-natured contempt*—we should not be disposed to hate or punish him, but should have a low opinion of his intellect. *Crochety*—whimsical. *Unmannerly*—uncivil. *So it is*—such in also the case. *Speculative*—who indulge in theories only. *Practical*—who show by their way of life that they do not believe in God. *They are mostly crotchet-mongers.....fatulate and dissect*—Blackie writes this passage while condemning atheists and materialists for ignoring God.

Most of the atheists and materialists are men of peculiar ideas and whims ; of theories and notions difficult to understand ; and of clever and subtle explanations without any reference to God, by which they damn their souls, just as some men are foolish enough to kill themselves by tying tight round their necks fine silken ropes of their own making. They are at best clever reasoners, arguing like machines, without any noble feelings ; whose mind is quite feelingless like a dull sky without heat and colour ; who devote all their energies to the acquirement of knowledge of petty material things, ignoring all high spiritual matters ; and whose coarse mental faculties can work only on those things which can be perceived by the senses. They are like the insects that know things only by touching them with their feelers ; they know nothing but what they can touch, handle, and cut up.

*Crotchet-mongers*—men of whims and paradoxes. *Puzzle-brains*—those who start intricate questions simply for the purpose of baffling all attempts at answering them. *Spin silken ropes*—frame intricate questions about the origin of evil, free will &c. As silken ropes are very fine, so their arguments are very subtle and ingenious.

Page 61. *In which...themselves*—by which they kill their faith in God and thus ruin themselves. As these ropes, though made of silk, serve to kill men by causing suffocation, so these theories, though very ingenious and clever, serve to destroy our faith in God. *At most*—taking the most favourable view of their character. *Reasoning machines*—as a machine is utterly destitute of feelings, so these acute reasoners have no spiritual feelings,

A reasoning, self-sufficing thing,  
An intellectual all-in-all.—*Wordsworth.*

*Devoid*—destitute. *Inspiration*—elevating influence that comes from God.

*Whose leaden...colour*—whose mind is devoid of warm feelings and bright imagination. As the sky, that is loaded with dull clouds, presents a dreary, cheerless look and is utterly destitute of the genial warmth of the sun and the beauty of the ethereal blue, so a man's intellect, that is filled with dull doubts, is utterly devoid of emotion and imagination. *Laden*—dull; of the colour of lead. *Intellectual firmament*—mental horizon. *Heat*—warmth of feeling or emotion. *Colour*—strength of imagination. *Whose...nature*—all whose energies. *Exhausted*—consumed. *Fostering*—cherishing. *Prim*—affectedly nice. *Self-contained*—self-sufficient, *Petty*—insignificant. *Knowledges*—scraps of knowledge about petty things.

*Who can...dissect*—who can fix their minds upon such things only as can be perceived by the senses; who can apply themselves only to material facts, but have no eye for the subtler phenomena of nature, the deep spiritual truths which are as real as the coarse matter-of-fact things of the earth.

*Fasten...upon*—apply themselves to. *Feelers*—the word is used contemptuously. Only certain low classes of marine animals and insects (cockroaches etc.) have *feelers* instead of *hands*.

*But*—except. *What...finger*—material things the existence of which is perceptible by the senses. *Finger*—touch with the fingers; perceive by the senses. *Classify*—arrange into *genera* and *species*, groups of greater or less compass. *Tabulate*—reduce into tables—methodical synopses. *Dissect*—analyse.

*But there is ..Life*—Material things can be fingered, classified, tabulated, and dissected by the scientists. But spiritual matters, which cannot be fingered and dissected, are beyond their comprehension. Thus the principle of life, about the existence of which there is not the least doubt, cannot be analysed and tabulated. Microscopes cannot discover what it is. Science, though it has made the most searching enquiry to find out its nature, has not been able to tell us what it is. It baffles and eludes all the searching scrutiny of the scientists.

*Stands above*—is beyond the reach of, *All microscopes*—i. e., all the appliances of science, *Curious*—careful. *Diagnosis*—careful examination by the scientific methods of fingering, classifying, tabulating and dissecting. *That is Life*—this phenomenon is Life.

*Life is...God*—Life is Reason manifesting itself in action and

putting forth its energies. This Reason is another name for God. Science has explained by physical laws all the operations of an animal body up to the last cell or protoplasm. This protoplasm is a homogeneous, structureless substance which forms the physical basis of life and is endowed with contractibility and constant motion. But whence does this constant motion come? This the scientist cannot explain. Here his progress is hopelessly arrested. He can explain everything except the cause of this motion. He can only say that it moves of its own accord. Blackie says that the cause of this motion is Life—God manifesting Himself in action.

Blackie writes this passage while remarking that the materialists understand only those things that can be perceived by the senses and so they cannot explain Life.

The materialists explain Life as the result of the motion that is found in the smallest cells of a living body. But what is the cause of this motion? The materialists cannot answer this question. The cause of this motion is, answers Blackie, the principle of Life; the source of this principle of Life is the Reason of a Reasoning being; and this Reasoning being is God. Thus, ultimately, God is the cause of Life.

**To ignore this...supplied**—As it is foolish to conceive that the wonderful mechanism of a steam-engine—the arrangement and construction of its component parts, could have been possible without the master mind of the great engineer James Watt; as it is ridiculous to make a map of the channels that are to supply a city with water without pointing out the main sources from which the different channels are to be supplied with water, so it is absolutely absurd to conceive of this mysterious phenomenon of life, without the Great Designer, the First Cause, God.

**Ignore**—not to recognise; overlook. **Supreme**—all-important; essential. **Fact**—i. e., Life. **Conceive**—form an idea of: James Watt—a famous engineer. He made several improvement upon, and brought to a state of perfection, the steam-engine. B. 1739. D. 1819. **Aqueducts**—channels. **Fountain-head**—main source. **Stop short of**—stop before one reaches the goal; fail to recognise. **One fact**—the existence of energising Reason. **Which...possible**—which explains the existence of. **Body...head**—As the body would be an inert mass of clay without the head or the mind which guides and governs it, so this universe would be a chaos, instead of the cosmos it is, unless guided by the supreme reason of a Creator. **By no means**—on no account. **Cold schemes**—purely scientific systems in which emotion has no part.

*The present age of reaction*—The Nineteenth Century, when the simple faith in God is followed by atheism, agnosticism, materialism, &c. In the simpler ages men sought to know God through their noblest emotions, and approached Him with feelings of reverence. They felt and saw His presence everywhere—in clouds, in rivers, in tempests, in

the light of setting suns  
And the round ocean and the living air,  
And the blue sky and in the mind of man.

But a reaction has set in the present time. Men now try to know God through reason, apprehend Him through analysis. So far from seeing His presence in every created thing, they have taken up arms to banish Him from the universe which is His handiwork,

*Which*—schemes. *Piece together*—put together; arrange. *Beggarly*—miserable. *Account...duties*—scheme of morals.

*External induction*—opp. to intuition or moral inspiration from within. By what *faculty of our nature* do we recognise an action to be *right* and not *wrong*? The philosophers of the Intuition School, to which Blackie belongs, say that we know the difference between right and wrong by an *intuitive faculty* of the mind—by moral inspiration from within. The philosophers of the Utilitarian school say that the difference between right and wrong can be known by *induction*—by carefully considering the consequences of human actions. Those actions, which are productive of the greatest happiness of the greatest number, are useful or good; while those actions, which do not tend to promote the greatest number are useless or vicious. Utility thus depends on *external induction* or generalisations deduced from considering the consequences of human actions on human happiness. Utility is therefore termed the *external objective standard of morality*.

*Cold moral schemes of the present age of reaction.....external induction*—Systems of morality, without reference to our moral instinct, of the 19th century, when people have lost all faith in God, moral instinct, or intuition, and become atheists and materialists, who have arranged without any plan or consistency a wretched list of duties, based on general conclusions derived from observing particular external facts.

*The fountain...God*—The primary source of all the higher moral laws is not experience or external induction—but the instinct implanted in our heart by God. *Fountain*—source. *Nobler morality*—higher standard of morality, opp. to the system of



morality—the beggarly account of duties—pieced together by the utilitarians.

**The fountain of all.....is God :—**Blackie writes this passage while asserting that true morality must be based on religion, that is, on the knowledge and worship of God.

All true, high morality proceeds from obedience to the moral instinct, or the natural sense of judging right and wrong, good, and bad, implanted in us by God, who is the origin and the upholder of this natural sense. It is sometimes called the Conscience. We cannot be truly moral by learning our duties from inferences from observed material facts.

*Moral inspiration...within*—a knowledge of right and wrong—a moral sense—implanted in the human soul by God, and not derived from external induction. In man's very nature there is an instinct which tells him at once what is right and what is wrong. It does not depend on any proofs which external induction can supply. *Feeder*—origin. *Fountain*—i. e., inspiration.

### CRITICAL QUESTIONS WITH ANSWERS.

**Q. 1. Explain the connection between morality and piety.**

A. Morality teaches us to do what is right and to avoid what is wrong. Piety or Religion also bids us do the same.

Religion says that there is a Moral Governor of the universe and that you are to do what is right, because God commands you to do so. You are to carry out His commands whether they may bring you happiness or misery, fame or disgrace, because such is the will of the Lord.

Morality bids you do certain acts and forbear from doing certain acts, because it has been found by experience that certain actions are productive of the greatest happiness of the greatest number. Thus morality may be very arbitrary. What may be moral in one age or one country, may be immoral in another age and in another country. Religion is guided by God's reason ; Morality is guided by man's reason.

**Q. 2. Explain the theory of Utility.**

A. The theory of utility preaches the greatest happiness of the greatest number. It says that the rectitude of an action is to be judged by its usefulness. What is useful is good, what is useless is vicious. Utility is opposed to the theory that founds moral distinctions on the will of God. It strenuously maintains that no conduct is to be deemed worthy of moral approbation, unless in some way or other it promotes human happiness. Good and evil, right

and wrong, are not to be determined by a reference to the will of the Dicty or to the Moral Sense in man which at once tells us what is right and what is wrong, but by a calculation of the consequences as regards human happiness.

**Q. 3.** Give a brief sketch of the life and doctrines of Epicurus.

A. Epicurus, a Greek philosopher, was born in the isle of Samos about 342 B. C. He lived a blameless life. He taught that "Pleasure is the only good and should be sought after. Pain is the only evil and should be avoided."

It is a mistake to think that Epicurus preached the doctrine of "Eat, drink, and be merry." When he said that pleasure was the end of life, he meant pleasure that was derived from virtue. He never meant the pleasures of the sensualist but the freedom of the body from pain, and of the soul from anxiety. He himself lived on bread and water and banished all pleasures from his life. He never said

Gather ye rose-buds while ye may  
Old Time is still a-flying  
And the same flower that blooms to-day  
To-morrow will be dying.

**Q. 4.** Point out the defects of his theory of creation.

A. There is no doubt some beauty in the theory of Epicurus. But it is inadequate, absurd and monstrous. It is inadequate, because it does not say who set the parallel lines of atoms in motion. It is absurd, because it says that this wondrous universe, which is so full of the intelligent design of an All-intelligent Mind, and the workings of which are regulated with such mathematical accuracy, is evolved out of atoms which have not a spark of intelligence in them. Can light come out of darkness? Can chaos beget harmony and order? Can the *mathematical* structure of this grand universe be the product of a *chance* combination of *blind* atoms? It is monstrous, because it tries to evolve *spirit* out of *matter*, because it says that the human mind,—so subtle in its workings as to call in question the existence of the Creator and to banish Him from His own universe—is the product of blind atoms which are utterly destitute of intelligence.

**Q. 5.** Explain :—(a) *A certain school of British moralists... such views.* (b) *No doubt a professor...like old Epicurus...atoms.* (c) *Whose leaden...coarse feelers...tabulate and dissect.* (d) *There is something that stands above all fingering...God.* (e) *Those cold moral schemes of the present...induction.*

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**Q. 6. Write notes on:—***Morality. Piety. Jeremy. Bentham. Epicurus. As the world goes, Mathematical structure. Fortuitous concourse of blind atoms. Natural selection. Redsonless phrases. Atheists, speculative or practical. Crochet-mongers. Puzzle-brains. Who spin silken ropes in which to strangle themselves. It is to leave the body without the head. Reasoning machine. Coarse feelers. Watt. The present age of reaction. External induction. Inspiration from within.*

**Para 3. Analysis:—**The following are the *moral virtues* which young men should specially cultivate in order to attain greatness in manhood.

*Specialise*—make special mention of. *Attainment*—acquisition. *Lofty ambition*—high aspiration. *Making &c.*—putting to the best use. *Divine gift...life*—life given to us by God.

**Page 62. Season**—period of life. **Occasion**—particular time. *Makes...demand*—urgently calls upon us to perform our duties. *Imperious*—which we cannot resist. *Presents*—offers. *Peculiar opportunity*—special advantages which, if neglected, will never return. *Of*—winning. *Of ignoble*—of suffering disgraceful.

✓ *Primroses...age*—Primroses are compared to virtues. As primroses, if they do not grow in spring, are not expected to flourish in summer or autumn; so virtues, if they are not assiduously cultivated in the seed time of youth, are not likely to flourish in after life.

Blackie writes this passage while dwelling on the necessity of acquiring moral virtues in our youth. Primroses stand for moral virtues.

Primroses grow only in the spring, and if they do not thrive well in spring they will not thrive at all in summer, autumn, or winter; so if men do not cultivate moral virtues in their youth, and do not do moral things when young, they will not be moral in their later life. Youth is the best time for acquiring moral qualities.

*Put forth...shoots*—flourish luxuriantly. *Shoots*—young branches. *Luxuriant leafage*—rich foliage.

**Para 4. Obedience. Analysis:—**The first virtue is *Obedience*. Liberty in itself is good, but in society liberty without restraint is often an evil. Therefore we must submit to restraints, and as these restraints are generally imposed by others, we must obey others. And he who has learnt to obey will know how to command. Upon the prompt and loyal obedience of each member depend the safety and prosperity of the whole society. Let a young man always do promptly what is required of him, and let him always appear at the hour when he is expected to appear.

There is a...talk—The word liberty is in every body's mouth. People talk of personal liberty, liberty of the press, liberty of speech &c. *Estimated*—valued. *Healthy creatures*—persons whose minds are well-balanced and who therefore are not likely to abuse it. *Understand...means*—have a thorough knowledge of its true significance.

*Natural energies*—physical or mental gifts given to us by God. Mental and physical capacities for work, inborn in us and not acquired by us, like the power of thinking, the power of walking &c. *Conventional restriction*—restraint arbitrarily imposed by society. *Conventional*—growing out of custom. *Artificial*—imposed by society. *Painful*—disagreeable. Take an instance. Sir Walter Scott was the son of a Scottish attorney. His father tried to bring him up in his own profession and placed all sorts of painful restrictions upon him when Scott tried to devote his brilliant talents to literature and poetry. Blackie says that if a young man has special talents for some profession, let him by all means be allowed to follow the bent of his mind.

Such liberty is unquestionably...*race of life*—Blackie writes this passage while making his remarks on liberty, in connection with the subject of obedience. A perfect freedom from all kinds of restraints is certainly a blessing ; it allows a man to exercise his natural energies just as he wishes, that is, to act according to his own will. But he cannot do anything in social life unless he submits to restraints. He must begin his career with this freedom of action, but to be successful he must continually submit to restraints ; just as in a race a horse must start from a fixed point, but to win the race requires a good deal of guiding, training, &c.

*Unqualified good*—unalloyed blessing. *Bring...far*—contribute much to improve his prospects in life.

✓*It fixes...life*—Such liberty only shows from what point a man is to commence the healthy exercise of his natural energies. It enables him to choose a profession which is after his heart, but success in that profession will depend upon his possession of other virtues. *Starting-point*—the point from which one is to start ; the profession one is to adopt in youth.

*It gives a man a stage.....he must play it*—A perfect freedom in the exercise of our natural powers is the first condition for any work in this life, but it does not settle the particular work we are to do or the manner in which we are to do it, we must have other conditions for them ; just as a stage gives us the most necessary and first requirement for acting, but it does not settle the part

to be acted or the manner in which it is to be acted.

*It gives...play on*—Liberty gives him a sphere of action. It gives him facilities to display his natural talents by allowing him to choose his favourite profession. *Part...play it*—duties which he will have to perform or the manner in which they are to be done.

*Beyond this...limitations*—Such liberty is useful only as it affords facilities for the exercise of our natural energies. But when you are once fairly started in your career of life, you are sure to be checked at every step by a series of restrictions so that you may go in the right path, like a race-horse which must be checked at every step so that it may run within the race-course and not overstep the prescribed limits. *Limitations*—checks.

*All regulation...limitation*—The function of a law is to restrain our liberty of action—to prevent us from doing things according to our sweet will and pleasure.

*Regulation..existence*—A life, regulated by laws means a life based upon reason, in which our individual whims and idiosyncracies are curbed and regulated by laws. Man is a social animal. Almost every action of his life concerns the community to which he belongs. Therefore he must regulate his actions according to the rules laid down by society—so as not to interfere with the liberty of the other members of the society.

Blackie writes this passage while explaining why men should check their freedom of action and obey others.

A man must submit to rules and laws in society, and submitting to rules and laws is restraining his freedom of action; and to submit to rules and laws is to live according to reason. Thus, a man who lives according to reason, that is, who lives for his individual, as well as for the public good, must submit to restraints.

*Regulations*—laws.

Page 63. *System*—community. *To obey*—i. e., the regulations laid down by society. *The law &c.*—the judicial, military, ecclesiastical, and ministerial branches. *Field*—sphere. *Embodied illustrations*—practical examples. *Principle*—i. e. obedience. *Are only...principle*—i. e. exercise control over their members.

*Freedom...sphere*—a man is allowed full freedom so far as private matters are concerned. *Were*—would be. *Machine*—creature destitute of free will and freedom of action. *Annihilate...humanity*—make him cease to be a human being endowed with free will and independence. *As he...capacity*—as a member of society whose actions influence, for good or evil, the society to which he belongs. *The limitations...unity*—the different individuals of a

society are bound together by certain laws, so that their actions and wishes, instead of becoming divergent come to assume an unalterable uniformity. It is because of these laws that the whole society acts with one wish and under one system. To disobey these laws would be to dissolve the bond of the society. *Bind*—unite. *The whole*—i. e., social structure. *Definite...unity*—harmonious whole.

*He may be...for that*—A man may occupy the highest position in society, but he must obey the laws which society has laid down for the well being of its member. As the Pope, who is at the head of the great Roman Catholic community, is the *Servus Servorum*—the servant of all the servants of Christ, so a man's responsibilities become greater, the loftier the position he occupies.

Blackie writes this passage while remarking that all men in society, high or low, have to practise obedience.

A man may occupy the highest position in society, but he must obey all the rules of the society. Indeed, the higher a man's position is, the more rules and laws he has to obey; just as the Pope, who is at the head of the Catholics, calls himself the *Servant of Servants*, he having to practise the greatest obedience.

*Top*—highest position. *Social ladder*—society is compared to a ladder; social sphere. *Servus servorum*—the servant of servants; a title assumed by the Pope out of humility. He is the servant of all the servants of Christ—i. e., Christians. *For that*—because he occupies the highest position.

*The brain...can*—Though the brain is the highest member of the human organism, it cannot disregard the laws of the physical organism, any more than the foot which is the lowest member. Both the brain and the foot are equally bound to obey the laws, perhaps the brain more stringently. *Disown*—disregard the authority of.

*The loyal obedience...its safety*—Blackie writes this passage while dwelling on the necessity of obedience in society.

Society cannot exist and cannot continue unless each member of it faithfully obeys the rules of the society.

*Loyal obedience*—faithful submission to the laws of human organism. *Member*—of the body; limb. *Duty*—true function. *Safety*—because the want of such obedience will bring about death. *St. Paul*—the greatest teacher of the Gospel, was almost contemporary with the 12 apostles of Jesus, though not one of them. Carried the Gospel into the distant countries of Greece and Rome, and is hence called "The Apostle of the Gentiles." Suffered martyrdom in the reign of Nero, A. D. 68. *Force*—vigour. *Fervour*—enthusiasm. *Sagacity*—wisdom. *Grandly illustrated*—explained the



importance of the text with his abundant wealth of imagery. *This text*—the principle, *viz.*, the importance of obedience on the part of each member of society. *Fretfully*—with feelings of anger and vexation. *Kick*—rebel. *Function*—duties. *Social organism*—the community to which you belong.

*Cor., xii. 14-31*—In these verses St. Paul sets forth the duties of a Christian to the social system to which he belongs under the parable of a body and its limbs. Every limb of the body has its own functions which may be of an exalted or humble nature but which must be performed. If it neglects to perform its duties, the whole body suffers, and the limb itself also suffers along with the other members of the body.

✓ *Every random...chaos*—As a rent or crack in a door, if it is not carefully repaired but is allowed to grow wider, will develop into a great gap and enable the thieves to come into and rob the house, so every wilful and foolish act of disobedience on the part of an individual, if it is not sternly checked and nipped in the bud, but is repeatedly indulged and allowed to develop into a habit, will make him a lawless member of society and will ultimately bring confusion upon it.

Blackie writes this passage while urging the necessity of obedience to the rules of the society on the part of each of its members. An irregular or obstinate act is compared to a small opening, the social laws to the door, and society to a house.

Just as if there be a small opening in the door of a house and if it be allowed to get bigger, the house will be disturbed and robbed by thieves entering into it through the gap in the door, so if any irregular or obstinate act of an individual member be overlooked there will gradually be more violation of the social laws on his part, resulting in the confusion and ultimate ruin of the society.

*Random*—aimless. *Wilful*—wayward ; obstinate. *Move*—action. *Chink*—a small cleft or rent ; is compared to an act of disobedience—a violation of the social laws. *Door*—is compared to the laws which protect the social system. *Taught...wider*—made to grow broader by the repetition of such wild and random actions. *In due season*—in the fulness of time. *Chaos*—moral confusion.

*The Roman historian...and to command.*—Blackie writes this passage while urging the necessity and usefulness of obedience on the part of each member of society. Livy, the great Roman historian of the 1st century B. C., wrote the history of Rome, in which he described Hannibal, the great Carthaginian General, who invaded Rome.

Livy, in his history of Rome, notes it as a remarkable feature in Hannibal's character, that he was always ready both to obey and to command—two most opposite things. One who knows how to obey knows also how to command.

*Historian*—Livy. He wrote the annals of Rome from the reign of Romulus to the death of Drusus, B. C. 9. *Notable trait*—distinguishing feature. *Punic captain*—Hannibal, (B. C. 247-183). *Punic*—a contraction of Phœnician. *Nunquam...fuit*—Never was the same mind more capable of performing the most opposite things; he was ready both to command and obey. *Opposite things*—*To command* is opposite to *to obey*. *The one...other*—obedience is the best means of teaching a man how to command.

*Page 64. By which...bound*—All authority should be limited. If a man has unlimited power, he will be tempted to act according to his sweet will and pleasure and do an immense harm to those who are under him. *Limitations*—restrictions. *For.....its exercise*—power, if it is to produce any good, must be bound by laws and restrictions. *Its*—refers to authority.

*The Roman...authority*—The Romans were eminently distinguished for their submission to authority. Absolute submission to authority was a law with them and was the secret of their conquering the world. *Old...authority*—their respect for law was something wonderful. In the struggles between the Plebeians and the Patricians, both parties used means which were allowed by the laws and they obeyed the laws even when they wished to alter them. Their unflinching obedience to authority is also illustrated by the conduct of Titus Manlius. He had given orders that no one should fight a duel with any of the foe. One day his own son, being challenged by an enemy fought with him and killed him. Titus Manlius ordered him to be beheaded for disobedience and stood by to see it done. *Characteristically social*—peculiarly befitting a member of a community. *Becoming*—suitable to. *Unripe years*—youthful age when the passions are strong. *Simply*—without at all questioning the propriety or otherwise of the command. *With punctuality*—in time; before it is too late. *Commends*—brings to the favourable notice of. *Conduct &c.*—performance of his duties.

*Exactitude*—accuracy and punctuality. *Doing...special best*—doing his best in the *special* work entrusted to his charge; or doing his level best, *i. e.*, exerting himself to the utmost. *Easy going*—working without a hitch. *Complicated tasks*—works which are very intricate and which cannot be performed by one man but

require the co-operation of a large number of persons. *Talent*—splendid abilities. *Compensate*—make up for; rededy the mischief wrought by the want of obedience of a single member. *In the... obedience*—all human works being necessarily the result of joint labour or co-operation, it is more necessary that a man should be able to work in harmony with others, than that he should have transcendent abilities, but a refractory disposition.

*Fitfully*—irregularly. *Alloted*—apportioned. *Is a...work*—if the work of another cannot go on unless you perform the duty assigned to you. *You are his clock*—you are like a clock to him, for he waits till you have completed your part of the duty. *Rely upon you*—depend upon the punctuality of your work. *Association*—a body of men joined together to promote some common object. *Terms*—words.

### CRITICAL QUESTIONS WITH ANSWERS.

#### Q. 1. Define liberty.

A. Liberty means only that in the exercise of all natural energies, each creature shall be free from...he must play it. See Text p. 62.

#### Q. 2. Give the gist of Blackie's remarks on obedience.

A. Man is a social animal. He cannot live like a tree all by himself. From the very moment of his birth he receives the help of others. The child must die if no milk is given to it by the mother. The adult owes everything—his safety, his food, his clothes—to the society to which he belongs. Any man might rob him or kill him if the social laws do not protect him. Now considering the innumerable benefits which a man receives from society, it is his most sacred duty to promote its welfare and never to do anything which might tend to injure it. As society is a very complex machinery, and has a series of laws which guide its operations and ensure its smooth working, it follows, that whoever will be a good member of any social system, must learn, in the first place, to Obey. The law, the army...sphere. He may be at the very top... safety. Every random...let in chaos. Let the old Roman...social. In the complicated tasks of social life no genius can compensate for the lack of obedience.

#### Q. 3. Give the Blackies remarks on Liberty.

A. Liberty in itself is good, but in society liberty without restraint is often an evil. All restraint is limitation, and is only another name for reasoned existence. And as these restraints are generally imposed by others for the general good of society, we must obey others in order to be good citizens. Freedom is, of

course, left to the individual in his personal affairs. Upon the prompt and loyal obedience of each member depend the safety and prosperity of the whole society. Obedience and command are, no doubt, opposite things ; but he who has learnt to obey will know how to command. He who has been used only to command will not know the limit beyond which authority cannot be exercised beneficially. Let a young man always do promptly what is required of him, and let him always appear at the hour he is expected to appear. Prompt and loyal obedience and punctuality are the great secrets of success.

Q. 4. Explain :—(a) *It fixes the starting point in the race of life.* (b) *All regulation...is another name for reasoned existence.* (c) *He may be...servus servorum...the more a slave for that.*

Q. 5. Write notes on :—*Healthy creatures. Embodied illustrations of this principle. Gives a man a stage to play on. You are his clock. Its duty and its safety. To make him a machine and annihilate his humanity. Fretfully to kick against your special function in the great social organism. Punic captain. The old Roman submission to authority.*

Para 5. Truthfulness. Analysis :—The second virtue is Truthfulness. A lie is a thing naturally hateful to both God and men. Young men are naturally truthful, but laziness, vanity, or fear often overpowers this truthful instinct. Let them lay this to heart, that mere show cannot pass long for substance in this world of hard facts. Love of gain often prompts tradesmen to pass show for reality. Moral courage is the manliest and the rarest of the social virtues. It is not always desirable to speak the whole truth, but there are occasions when a man must speak boldly out at all risks.

*Truthfulness*—speaking and acting the truth. *Believe*—agree. *Naturally truthful*—a love of truth is innate in young men. Blackie belongs to what is called the Intuition School which regards truthfulness as natural, and therefore natural to children and young men whose minds are not yet perverted by the corruptions of the world. It is bad education and evil society that pervert their nature and make them liars. *Fear*—of the consequences of speaking the truth. *Vanity*—false pride which makes us unwilling to acknowledge our defects. *Influences*—causes, as bad training and evil company. *Interests...self*—selfish motives. *Check*—put down. *Overgrow*—overcome ; destroy ; as, garden plants are *overgrown* with weeds. *Instinct*—natural impulse to tell the truth. *Produce...manhood*—make men thoroughly worthless.

Page 65. *Hollow*—insincere. *Mill*—an eminent philosopher,

logician, and thinker of the age. He is the author of *Principles of Logic, Principles of Political Economy &c.* One...pamphlet—viz., *Thoughts on Parliamentary Reform.* Pamphlet—a small book. *Working classes*—the labouring classes of the town, as opp. to the agricultural classes of the country. *Paid...saying*—said to their credit. *Inwardly*—at heart. *Only*—the working classes of the continent were so lost to shame that they were not even ashamed of their mean habit. *Baseness*—mean habit of telling lies. *Start of life*—at the outset of their career; a Scotticism for start in life. *A world of stern realities*—A world of hard facts and solid substances, and not of falsehoods and shows. *Stern realities*—realities which no amount of lies or subtleties can change. *Show*—hollow appearance. *Permanently*—for any length of time. *Assert... substance*—pass for a reality. The sham show will soon be detected and held up to ridicule.

*In his...he is*—When a young man first appears as a member of society, he should be as scrupulous as he is in religious matters to be worth more than he seem. He should try to possess more merit than he shows to the world. He should never lay claim to more worth than he really has. The Greek quotation means: He wishes not to *seem* but to *be* the best.

Blackie writes this passage while advising young men to be truthful and not to make a false show.

When a young man first enters upon his duties in life he should always try to do better than is expected of him, and should never make a false show of what he really does not possess. Let him scrupulously observe this rule as if it were a part of his religion.

*Studious*—anxious. *Make...corresponds*—appear to have more merit than he really possesses. *Inward substance*—real, genuine worth. *Acting a lie*—telling a lie, not in words, but in action; doing a false, dishonest act. *Out of*—to get out of; to tide over. *For the occasion*—for the time being; temporarily. *Silvered copper*—something made of copper, but overlaid with a coating of silver. *Found...season*—detected when the thin coating of silver wears away.

✓ *Plated work will...genuine metal*—Blackie writes this passage while advising young men never to make a false show of what they really do not possess. An inferior metal thinly coated with gold or silver stands for showy work, and solid work is compared to gold or silver.

In this hard matter-of-fact world a man cannot get on long by doing showy work, which is sure to be found out in time, he must

do solid work ; just as copper coated with silver or gold never lasts long in the rough usage of everyday life; it is gold or silver itself that lasts long.

*Plated work*—an article covered with a thin coating of metal, as gold. *Stand*—resist. *The tear and wear*—rough handling ; the waste caused by constant use and exposure ; i. e., severe experiences of life. The more common collocation of the words is 'wear and tear.' *Genuine*—real.

*To act...social lie*—to live an untruthful, false life for the purpose of keeping up appearances in society. *Social lie*—falsehood in social conduct ; hypocrisy. *Besetting sins*—sins which closely dog the steps of young men. *Set a...guard*—be specially careful. *What is...lie*—This is nothing but acting a lie.

Page 66. *What you brain*—what you yourself know. *Produce &c.*—the result of your own independent thoughts. *Flimsy*—shallow. *Shallow superficial*—unsubstantial ; showy—only meant for the eye. *Is a lie*—is a violation of the truth. *Provocative*—fruitful source. *Appear...well*—cut a good figure. *Pretend*—make a show. *Get into*—contract. *Dressing up...little*—setting off their little knowledge in such a way as to make it appear like extensive learning. *Dressing up...attitude of much*—By their manner and behaviour making their little knowledge appear as much knowledge. *Air and attitude*—appearance ; garb. *Much*—profound knowledge. *Convey...importance*—produce in the minds of others a false, misleading idea that they are men of extensive knowledge. *Be a...gainer...run*—reap immense benefit in the end, though the immediate consequence may be the loss of the good opinions of some people.

*Otherwise...Corresponds*—When a man first has recourse to the artifice of concealing his own ignorance and making a show of superior attainments, he is really conscious of his want of knowledge. But when by continually imposing upon others, he contracts the pernicious habit, he runs the danger of deceiving himself, of forgetting his own ignorance and believing that he knows things of which he is really ignorant, and thus living in an atmosphere of false show of erudition which has no basis, no reality. He begins by deceiving others and ends by deceiving himself.

*Otherwise*—if he does not confess his ignorance at the very outset. *Trick*—artifice of seeming to know more than one really does. *Veils*—conceals. *Element*—atmosphere. *To which...corresponds*—which is utterly false and baseless. *Deficiency*—want. *Courage*—moral courage ; courage to speak the truth and face the consequences however dangerous they may be. *Sorely tried*—most

severely tempted to act or tell a lie. *Conceit*—vanity. *Natural to youth*—young men are very apt to have a high opinion of themselves. *Pruned down*—lopped off ; toned down.

The whole of society...what they wish—Blackie writes this passage while remarking that in young men conceit is not so bad as the want of moral courage.

Young men naturally think too much of themselves, but this conceit will wear off as soon as he comes in contact with his fellow-men in society, who are sure to notice it and put it down. But a little untruthfulness making them appear better than what they really are is likely to be overlooked and allowed to pass, and the result of this fear in youth of speaking boldly the whole truth will be a fear in after-life of thinking what they wish ; that is, they will lose all self-confidence and independence of thought.

The whole members—All the members composing a society are constantly engaged in exercising a wholesome check upon the self-conceit of an individual member and preventing him from setting too high a value upon his attainments. Society is like a moral market wherein every man is valued at his proper worth. *Conspiracy* is not used here in a bad sense. All the members are united with the wholesome object of preventing a man from thinking too highly of his attainments.

*Lop*—cut off. *Overweening*—excessive. *Overweening self-estimate*—in other words conceit.

But a little...safe—A young man, who feels diffident to blurt out the whole truth, will be in the good graces of society. Society is never hard upon him who, out of a general diffidence or for the sake of appearances, is afraid to tell the whole truth, *Decent*—genteel ; opp. to *flagrant*. *Cowardice*—fear of giving offence to society. *Safe*—i. e. from the attacks of society.

Those who...wish—Those men, who from the very first are prevented from speaking boldly what they think by a cowardly fear of giving offence to society, will, in the long run, be afraid of thinking what is right. Such men will not only lose freedom of speech, but will eventually lose all freedom of thought. *Afraid to think*—instead of showing the courage of their conviction, they turn a deaf ear to the still small voice of conscience and accept as gospel truth what Mrs. Grundy says. *Moral courage*—courage to speak and act according to one's idea of what is just and proper ; boldness manifested in action according to one's own convictions :—opp. to *animal courage*. *Manly*—noble. *Social virtues*—virtues which are exhibited in dealing with the members of society.

Page 67. The most venerated...capable—In trying to speak the whole truth, a young man will find, in many cases, that he will have to run counter to the most time-honoured customs and beliefs of society and, what is worse, do violence to some of his dearest and most deep-rooted affections. When Raja Rammohun Roy preached his reformed faith, he found that he would have to assail the mighty fabric of Hinduism and its most venerated institutions. He found arrayed against him all whom he most tenderly loved. There was a terrible conflict between Duty and his purest affections. When the venerable Vidyasagar preached widow-marriage, he had to face the bitter opposition of the whole Hindu society. He was going to raise his voice against a custom which was deeply honoured by all, which had obtained from time immemorial and had the sanction of hoary antiquity, and which had been endeared to the Hindu heart by some of the finest and most delicate feelings. Those who were dearest and nearest to him, were estranged from him. The situation was fraught with danger. But he might not disobey the command of Duty,—the “stern daughter of the voice of God.” With a strength of mind and tact rarely surpassed, he boldly published his great works on widow-marriage, familiarised our minds with the texts from the *shastras* which sanctioned it, and thus paved the way for the great reform.

*Traditions*—beliefs handed down orally from generation to generation. *Venerated traditions*—i. e., long established beliefs and social customs which are held by the members of a society with sufficient regard and veneration. *Venerated*—honoured. *Kindliest*—(used literally) most natural. *Finely-fibred*—delicate; refined. *The kindest and most finely-fibred*—The tenderest and most delicate, like the feelings for parents, children &c. ‘Finely-fibred’, like plants of delicate fibres. *Arrayed*—marshalled. *Determination*—firmness of mind. *Tact*—skill is not wounding the feelings of others; ready power of doing what is required by circumstances.

*Neither, indeed &c.*—There are cases in which we should not speak the whole truth. *Offensive*—disagreeable and unpalatable. *Runs counter to*—is opposed to. *Social interests*—material welfare of the community. *Passions*—strong feelings. *Offence... courted*—There are circumstances when truth must be spoken and when it becomes impossible to avoid giving offence. But we should not give offence, unnecessarily by speaking truths which do no good to any man, but which stir up strife and do a great deal of harm. *Courted*—sought for. The great Sadi says: The wise of



old have said that falsehood, when wedded to sweet counsel, is to be preferred to truth which fomented bad blood and stirs up strife.

**Be ye...doves**—Christ told his Apostles who were to preach His religion unto foreign nations and perhaps to undergo bitter persecutions. Behold, I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents and harmless as doves.—*Matthew. X. 16.* The passage means: Do not be rash in your conduct. Be cautious and circumspect. Weigh carefully the time when, the party to whom, and how much of the truth, you are to speak. Injure none.

**Serpent**—is not used in the sense of cunning or artful cleverness. The serpent was, in ancient Egypt, the symbol of wisdom and was engraved on Egyptian monuments. **Be ye...as serpents**—act wisely. **Harmless**—inoffensive. **Dove**—is the emblem of gentleness.

**At the risk of**—though he incurs the danger of. **Plucking...rudely**—giving deep offence to those who have a just claim upon his respect and obedience. Plucking or pulling off the beard is very rude and insulting in Oriental countries. **Fair**—lawful.

**✓If he does...back**—If he is afraid to speak the whole truth out of a cowardly fear of giving offence to society, he is a contemptible, cowardly creature. He is not the less a coward, because there are a thousand fellows like himself. It is no justification for him to say that the majority of men are cowardly fellows like himself.

Blackie writes this passage while stating that there are times when a man must speak boldly the whole truth at all risks.

If a young man does not speak the whole truth when he must do so, even at the risk of offending his superiors and seniors, he is a coward and a base coward, and he cannot excuse his cowardice and baseness by saying that there are a great many people just as cowardly and base as he is. Even the cowardice of many will not justify the cowardice of one. ('Lily-livered,' cowardly, taken from Shakespeare,—in allusion to the old belief that a white liver makes a man timid.)

**Poltroon**—(L. *Poltro*—a bed; lit. one who lies in bed) a coward. **Lily-livered**—cowardly. In old times the liver was supposed to be the seat of courage. A man whose liver was white and soft as the lily was supposed to be a coward. *Lily* is a small white flower. "Lily-livered" is a Shakesperian word. Cf :—

"Go, prick thy face and over-red thy fear,  
Thou *lily-livered* boy."—*Macbeth, V. 3.*

**At his back**—i. e., to support him by their examples; like himself.

### CRITICAL QUESTIONS WITH ANSWERS.

**Q. 1.** Give the substance of Blackie's remark on truthfulness.

**A.** A lie is a thing naturally hateful to both God and men. Young men should strongly impress on their minds that mere show cannot permanently pass for substance in this world of hard facts. Whoever in any special instance makes an outward show without the corresponding substance in him, acts a lie, which may serve him for a time, but will be found out in due time. Young men are naturally truthful, but laziness, vanity, or cowardice often overpowers this truthful instinct, and they act lies. Love of gain prompts tradesmen to pass show for substance. Let young men be ashamed of all flimsy, shallow, and superficial work; never make their little appear as much; and learn as early as possible honestly to confess their ignorance. Even conceit is better than the slightest moral cowardice in young men; for the former is sure to be rubbed off by contact with society, but the latter is apt to be overlooked at first; and those who begin life by being afraid to speak what they think will end it by being afraid to think what they wish. Moral courage is undoubtedly the manliest and the rarest of the social virtues. It is not always describable to speak the whole truth, but there are occasions when a man must speak boldly out at all risks.

**Q. 2.** What are the causes of untruthfulness in many young men?

**A.** Blackie mentions three causes. (1) **Laziness.** Lazy people are never ready with the right article when it is wanted, and accordingly is a lie, Text, pp. 65-66. (2) **Vanity.** Vanity is another provocative of lies. From a desire to appear well before others, young men...importance. (3) **Cowardice.** Young men are often prevented from speaking the truth by a want of moral courage. They often find that the most venerated institutions, and even some of the most finely-fibred affections, are arrayed against them. Their hearts fail them, they are afraid to speak what they feel, and they seek shelter in falsehood.

**Q. 3.** Explain what is meant by moral courage.

**A.** Moral courage means independence of thought, speech and action—the courage to think independently, not as books or our superiors teach us to do,—the courage to speak out boldly without being deterred by the consequences that would follow—the courage to act firmly even at the risk of plucking the beard of fair authority

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 somewhat rudely. It is the most manly, and certainly the rarest, of social virtues.

**Q. 4.** What is meant by "acting a lie?" How does Blackie prove that men often act a lie? What is the cause of untruthfulness in many young men?

**A.** Whenever a man makes an outward show of what he really does not possess, he acts a lie. A man who wears a gilt chain, or a student who writes answers crammed from notebooks, acts a lie.

Men often act a lie in order to get out of difficulties or to gain some advantages, which may serve them for a time but will be found out in due season. A man secures a post by passing as a B. A. though he was not passed the examination for that degree; he is sure to be found out, and then come the dismissal and the disgrace. A clerk reading a newspaper, hurriedly places his office papers over it at the sight of his master, he acts a lie. But when the master finds out that the clerk has done very little work, how he abuses him, and he perhaps gives a blow or kick to him in addition. Tradesmen often act lies for gain. A cloth merchant will pass for silk a stuff that looks like silk; he may cheat people for some time, but in the end he will lose his customers.

Young men are untruthful from laziness, vanity, or cowardice. Students often copy or cram, instead of taking the trouble of learning or understanding. To cut a figure young men pretend to know more than they actually do know. Fearing to offend others they sometimes tell untruths. Of all these causes of untruthfulness moral cowardice is the worst.

**Q. 5.** Explain:—(a) *I believe, with Plato...persons are naturally truthful.* (b) *In this presentment...not to seem more than he is.* (c) *Otherwise the trick by which he veils...corresponds.* (d) *The whole of society is in a habitual conspiracy...members.* (e) *But a little decent cowardice is always safe.* (f) *Those who begin life...afraid to think what they wish.* (g) *The most venerated traditions and institutions...capable.* (h) *Be ye wise as serpents and harmless as doves.* (i) *If he does not so...lily-livered fellows at his back.*

**Q. 6.** Write notes on:—*Acting a lie. Dressing up their little with the air...of much. Conceit is sure to be pruned down. Plucking the beard of fair authority. Poltroon.*

**Para 6. Industry. Analysis:—**The third virtue is the *Economical Use of Time*. Young men should never be idle, for idleness breeds many evils. Regular and systematic work is the best way of using time. Desultory and irregular work is as bad as idleness

itself. The best preventive against idleness is the firm conviction of the earnestness of life. The golden rule for every man is the saying of Hippocrates: "Life is short, art long, opportunity fleeting, experiment slippery, judgment difficult".

*A better advice*—should be, a better piece of advice. *Negative*—that tell you *not* to do an evil deed. *Precepts*—maxims. *Impart*—give. *Motive force*—impulse to the will much leads to action.

*It is...the will*—It is a negative piece of advice which tells you *not* to pass your time idly. It does not stimulate the will or supply it with an impulse to action. "One of the negative qualities of industry is, that it keeps one out of mischief. When a man is busy, the devil can hardly find an opportunity of tempting him. A working man is assaulted by one devil, but an idle one is spoiled by numberless bad spirits".—*Smiles*.

Blackie writes this passage while advising young men never to be idle.

The advice—never be idle—is one of those teachings that tell us not to do a thing; it does not excite the will to action, making us wish to do a thing, it prevents us from doing a thing. Negative advices keep us away from bad things, and thus prepare us to do good things. Their effect is preventive.

*But though...confidence*—But though these negative precepts are but weak barriers to keep out the devil, i. e., have not the power completely to prevent us from committing crimes, they may afford us good help in preparing our minds for the performance of good deeds. *Negations*—negative precepts; prohibitory rules. *Barren*—ineffectual. *Keep...devil*—getting rid of our evil habits. *By a...bolt*—completely. *Though neglect...strong bolt*—though, advices not to do things may not effectually deter us from committing views. *Receipt*—an effectual remedy. *Admitting...confidence*—allowing to share our secret counsels; training the will to do good deeds.

*A man certainly should...rigid rules*:—Blackie writes this passage while remarking that too many rules are not good for anybody, yet young men should not neglect the rule of never being idle. Rules are compared with a fencing.

A man should not stop himself at every step in all his actions by a set of hard-and-fast rules, as if he were surrounded by an impassable fence; for that kind of conduct arises from narrow-mindedness, and ends in more narrow-mindedness.

*Circumscribe*—confine. *Inflexible fence*—unchangeable routine. *Rigid rules*—hard and fast regulations.

*Such a formal...narrowness*—This desire of regulating one's conduct by a system of rigid rules, arises from an incomplete or imperfect conception of our duties. If we try to bind ourselves by such artificial rules, the result will be that our moral horizon will be still more narrowed and we shall become still more narrow-minded. *Formal methodism*—rigid adherence to rules.

**Pago 68.** *Commence...time*—acquire the habit of making the best use of time at an early age. *Economical*—frugal. *Order*—method. *No...wrong*—will act properly. *To*—to the performance of. *Definite*—fixed. *Portion*—amount. *Prescribed...something*—an appointed course of work done regularly. *Continually*—systematic, opp. to *desultory* work. *Persistently*—systematically. *Yield*—give.

*Large increase*—rich return; a biblical word. As one seed sown in spring yields a hundred-fold return, so one hour systematically devoted to some work will enable a man to do a large amount of work. If a student is determined to devote an hour every day to essay-writing, and if he religiously observes this routine, he will find that at the end of the year he has written a very large number of essays. Our land shall yield her *increase*.—*Psalms*. Then shall the earth yield her *increase*.—*Psalms*. And the tree of the field yield her fruit, and the earth shall yield her *increase*.—*Ezekiel*.

*Random activity*—working without a plan. *Jumping ect.*—now taking up one work, then leaving it and taking up another. *In respect of*—so far as any improvement of mind is concerned.

*An idle...burglar*—An idle man is likely to contract all sorts of vicious habits. As a householder, who keeps his doors open, runs the risk of having his house robbed of its valuables by any thief, so a young man, who keeps himself unemployed, runs the danger of losing his moral character; for any idle whim might take possession of his heart, lead him to evil ways and destroy the integrity of his moral nature.

Blackie writes this passage while dwelling on the evils of idleness.

A man whose mind and heart are not occupied in any work will easily allow them to be occupied by all kinds of bad thoughts and feelings, just as a man who keeps the doors of his house open tempts all kinds of thieves to enter the house and rob it. An idle man will easily take to bad things and ruin himself.

*It is a...safe-guard*—It will effectually protect the integrity of our moral nature by warding off evil habits. *Nonsense*—foolish acts. *Call*—need. *Unreasonable*—foolish. *Dissipation*—does not

mean 'indulgence in drink', but 'intellectual dissipation'—wasting one's energies upon a variety of subjects ; as, novels, &c.

*Stimulus...titillation*—intellectual dissipation which gives a passing pleasure but does not make any permanent impression on the mind. The reading of comic journals or sensational novels may tickle our fancy and give us some pleasure for the time being, but they cannot improve our mind. *Stimulus*—excitement. *Wastes itself*—spends its energies. *Titillation*—tickling ; passing pleasure. *Variety of occupation*—should not be confounded with *random reading*. It means changing one subject for another when the former fatigues our mind.

*I know...action*—a metaphor from agriculture. When a field is cultivated for a certain number of years, it loses its productive power, and *lies fallow*—is left uncultivated for one year to recoup its exhausted power. When I get fagged with hard intellectual work, I leave off working—lie fallow or remain unoccupied—for some time to refresh my exhausted energies.

*When my task...fallow*—when my work is done, I know how to refresh the mind by giving it a short repose or to take rest. The metaphor is from agriculture ; fields are allowed to remain fallow (uncultivated) for a time in order to renew their productive power. *Lie fallow*—refresh my mind with rest. *Soothing rest*—repose that soothes the severe tension of the mind. *Bout of action*—course of mental activity. *Preventive*—safe-guard. *Start with*—begin life. *Deep-seated*—profound. *Conviction*—belief. *Earnestness of life*—life is meant for real work and not for idling away.

*Deep-seated...life*—we must be deeply impressed with the notion that our life is a very serious affair ; that if we fail to make the most of it here, we shall be taken to task hereafter. The student will remember Longfellow :

"Life is real, life is earnest,  
And the grave is not its goal"—*Psalm of life*.

*Whatever...world*—Though men may say that this world is a *maya* or illusion. *Stage for trifling*—place for foolish pleasures. *Wreck and ruin*—complete ruin.

*Life is short*—Man's life on earth is short. *Art is long*—he cannot perfect himself in his profession during the brief span of life that is allotted to him. *Is fleeting*—passes away quickly ; if you do not avail yourself of it quickly, it is lost for ever. *Experiment slippery*—the results of our experiments are not always reliable. *Judgment difficult*—it is very hard to come to a correct conclusion. *Life is short, art long, opportunity fleeting, experiment*

*slippery, judgment difficult.*—We live but a few years, there are plenty of things to learn and to do, time passes away quickly, we do not get definite results by experiments, coming to right conclusions is difficult. (These were the first words of the medical maxims of Hippocrates, the greatest Greek physician of the ancient time),

*Aphorisms*—maxims. *Hippocrates*—the Father of medicine, the most eminent physician that ever flourished in Greece. *Set down*—written.

Page 69. *Significant sign*—i.e., expressive maxims or rules for the guidance of the young men who desired to learn the art of healing. *Porch*—here does not mean 'gate or portico'. It is used metaphorically and means "in the infancy or at the early dawn of." *Benevolent science*—science of medicine, so called because it cures diseases and removes the sufferings of men. *Still*—up to the present time. *Text*—maxim. *Directory*—a body of rules for one's guidance. *Any activity*—these maxims are applicable not only to the science of medicine but to every profession in life. *Effective*—useful.

### CRITICAL QUESTIONS WITH ANSWERS.

Q. 1. What is the best safeguard against idleness?

A. It is a grand safeguard when a young man can say—I have no time for nonsense, no call for unreasonable bout of action.

Q. 2. What is the best preventive against idleness?

A. The best preventive against idleness is to start with the deep-seated conviction of the earnestness of life...difficult.

Q. 3. Explain:—(a) It is one of those negative sorts of precepts...confidence. (b) An idle man is like a housekeeper who...any burglar. (c) I know how to lie fallow...another bout of action. (d) Life is short, are long, opportunity fleeting...difficult. (e) They were set down at the porch of...social activity.

Q. 4. Write notes on:—To keep out the devil by a strong bolt. Stimulus which wastes itself in mere titillation. Increase. Dissipation. Medical aphorisms of Hippocrates. At the porch of the benevolent science of healing. Directory.

Q. 5. Write an essay on Labour.

A. The life of man in this world is, for the most part, a life of labour. It is equally necessary for men of all conditions and in every relationship of life, Work is the best of all educators;

for it forces man into contact with others. It will be found that the worthiest men have been the most industrious in their calling, the most sedulous in their investigations, the most heroic in their undertakings. Nothing can be accomplished without labour. The greatest of men have risen to distinction by unwearied industry and patient application. The lie-a-beds have never done any thing in this world.

Labour is one of the best antidotes for crime. As the old proverb has it, "An idle brain is the devil's workshop".

In works of labour, or of skill,  
I would be busy too,  
For Satan finds some mischief still  
For idle hands to do.—*Watts*.

Time can be made the most of. Stray moments, improved and fertilised, may yield many brilliant results. We must be prompt: to catch the minutes as they fly, and make them yield the treasures they contain ere they escape for ever. In youth the hours are golden, in mature years they are silvern, in old age they are leaden.

Work ! which beads the brow, and tans the flesh,  
Of lusty manhood, casting out its devils !

By whose weird art, transmuting men's evils,  
Their bed seems down, their one dish ever fresh.

Many are born with noble gifts and talents ; but patient labour is necessary to make them available. Bacon, Newton and Watt,—Pitt, Wellington and Palmerston,—Scott, Byron and Thackeray—worked as hard in their lifetime as common mechanics. Indeed, no man of ascendancy in science, politics, or literature, can maintain and advance his position without long-protracted labour.—*Smiles*.

Not enjoyment, and not sorrow,  
Is our destined end or way ;  
But to act that each to-morrow

Find us farther than to-day.—*Longfellow*.

**Para 7. Sympathy or Love. Analysis :—**The fourth virtue is *Sympathy*. Want of sympathy, or narrowness, makes us inactive even in the best causes. Young men should not confine themselves to their narrow spheres, but should be active in various ways in society by extending their sympathy. A man would be perfectly sympathetic if he followed the precept of St. Paul. "Weep with those who weep, and rejoice with those who rejoice." We should all cultivate kindly and social feelings, and eagerly seize on the good and beautiful from all quarters. Young men, therefore, should specially cultivate sympathy, and should never



sneeringly condemn large bodies of men. We cannot honour all men as we should do, unless we know all men, and we cannot know all men unless we sympathise with them. Sympathy is, therefore, the best of human riches.

*Look around*—contemplate the actions of men with the object of finding out. *Sad...energy*—half-heartedness. *Put forth*—displayed. *Narrowness*—i. e., of heart, not of mind; want of sympathy, not the absence of knowledge. *Undertaking*—work. *Has no...it*—does not feel for it.

✓ *Not a few...desires*—As the lobsters are covered with a hard external coating, so there are many men who are covered with a thick coating of professional prejudices. Their sympathies are cabined, cribbed, and confined to certain subjects to which they have devoted themselves from their youth. Beyond this charmed circle—this narrow compass of beliefs and ideas—they never want to sally forth. The end and aim of their life is to distinguish themselves in that special sphere of life in which they have lived and moved. A doctor shrugs his medical shoulders when a lawyer talks to him on some point of law. A gentleman of the long robe turns away with supreme disgust if a clergyman tries to enlist his sympathies in some religious reforms. A schoolmaster betrays a sad want of sympathy with everything on earth except his boys and his birch. A clergyman clings to the doctrine of his church and takes no interest in politics. A politician is entirely engrossed with the political interests of his party. A classical scholar is deeply immersed in the antique tomes of the ancient masters and has a sovereign contempt for all modern writers. They are all engulfed in their narrow prejudices. They have no heart, no sympathy, no love for anything outside the narrow groove in which they move. Hence they are very aptly compared to lobsters covered with a hard crust.

There are men, whose sentiments and ideas are limited and confined in a narrow sphere, so that they can not possibly feel any sympathy whatever for any thing which does not lie within that special range. Whether they are, professional men or clergymen, politicians or scholars, their ideas and convictions acquire a rigidity from an over-familiarity with their technical subject, and therefore they are unable to appreciate anything which does not lie within their speciality. Their ideas always run in a world of their own. Such men are likened to lobsters, enclosed within shell.

*Are*—may be compared to. *Lobster*—a kind of fish of the crustacean kind, having a hard shell.

[Not a Lobsters—Blackie writes this passage while explaining the evil effects of want of sympathy.

An lobsters live and move and have their being in the narrow space enclosed in their hard shell, so many men through want of sympathy are absorbed in their own affairs, taking no interest in those of others. The narrow-mindedness of these men is like the hard shell of lobsters, preventing them from taking interest in others.

*Hard shell*—refers to 'bluntness of sympathies'. *Formed out of*—caused by. *Professional crust*—narrow-mindedness due to the giving oneself up entirely to one's profession. *Classical crust*—prejudices which beset classical scholars (who study Greek and Latin authors). *Crust*—hard outer covering; prejudices which are hard to remove. *Cautiously*—timidly, for fear of going out of their professional bounds. *Creep*—feel their way. *Beaten bounds*—old groves; ideas and principles with which they are thoroughly familiar. *Desire*—sympathies.

*The meagre... vitality*—The narrow and unsympathetic life of these professional men teaches us that we should try to acquire a noble type of life which will be full of generous feelings and which will be so far expanded beyond the bounds of a particular profession as to embrace the whole human race. *Meagre*—poor. *Unexpansive*—narrow. *Range*—horizon; sphere. *Vitality*—activity. *A richer... vitality*—doing plenty and variety of things among our fellow-citizens. *A wider... vitality*—a broader and more varied field of social activity.

*The octogenarian... light*—The great German poet and philosopher Goethe, when just about to die at the venerable age of 83, cried out with his dying gasp—*More light*—a clearer knowledge of the great truths of life, death, and the world beyond the grave. "His last audible words were, *More light!* The final darkness grew apace, and he, whose eternal longings had been for more light, gave a parting cry for it as he was passing under the shadow of it."—Lewes.

*Octogenarian*—living up to the age of 80; Goethe died at the age of 83. *Philosopher*—Goethe was not a philosopher in the ordinary sense of the word. He is called so, because he had a deep knowledge of human nature. *More light*—when a man dies, the light of the earth fades away and everything seems dark. He calls out for 'more light'. Here it is used metaphorically.

*What every... love*—Every young men, who wants to get rid of the narrowing influences of his profession or early habits and wishes

to attain a wider range of social activity, should daily pray to God to grant him more love—love not confined to his family or profession, but embracing the whole human race. *Save...from*—get rid of. *Crust*—influence.

Shut close the door, press down the latch,  
Sleep in thy intellectual crust.—Wordsworth.

*Limitations*—i. e., contracted sphere of his profession. *Love*—sympathy.

'They are good swordsmen...bad cause.—Blackie writes this passage while saying that cleverness without sympathy is useless.

Some men have great mental powers, but, not taking interest in many things and many men through want of sympathy, they have no opportunity for exercising them, and all their cleverness remains useless; just as some men can use the sword well, but they either do not use it, not caring to fight for anything or anybody, or use it for a bad purpose.

*They...cleverness*—their narrow sympathies do not afford them a fair field for the play of their mental activities.

Page 70. The precept...imagery—The noble text of St. Paul, which bids us sympathise with the joys and sorrows of all humanity, opens to us unbounded possibilities for the exercise of our feelings of love and sympathy. If we carry out the precept in the truly liberal spirit enjoined by St. Paul, every moment of our life will afford us opportunities of exercising our sympathies. As Shakespeare's heart glowed with kindly feelings for every phase of human life which enabled him to draw his images from all quarters, so our hearts will glow with sympathy for the whole human race—without distinction of colour, creed or caste.

*Apostle*—St. Paul. *Romans XII. 15. Grandly*—nobly. *Rich in*—abounding with; full of. *Universal*—embracing the whole human race. *In*—rich in. *Universal imagery*—the largest variety of images and ideas. Shakespeare had the most comprehensive soul. His wide sympathies enabled him to paint with graphic vividness the feelings and actions of, and to draw his images and ideas from, all classes of men. *Kindly*—genial. *Sensibility*—refinement of feelings.

To live poetry...society—It is better that a man should display in his life those rich thoughts and fine feelings which make up the poet's ideal of a man. It is better for the man himself, because his life would be full of beautiful actions and sentiments. It is better for society, because society would be benefited more by such living examples of truly poetic lives than by written records of noble lives.

**To live poetry...to write it.**—Blackie writes this passage while advising young men to cultivate sympathy.

**To write poetry** requires the power of feeling and appreciating the good and beautiful in all things and persons, but it is much better to exercise that power in dealing with our fellow-men and in our everyday life than to exercise it in writing poetry. The practical display of kindly and genial feelings for all things and persons is much better than the mere expression of them.

**A poetical...selfishness.**—The essence of a poet's life is that it should not be dull, monotonous and selfish. *Just*—nothing else than. *Sameness*—monotony. *Seizing upon*—grasping. *From all quarters*—wherever they are found. *Proper aliment*—food conducive to the growth of our poetic nature.

**Shutting...within**—confining his sympathies to. *Narrow pale*—limited circle. *Fostering*—cherishing. *Others*—i. e., those who are outside the pale of their circle. *Honest*—strong; one who hates with all his heart. *Cool*—luke-warm; half-hearted. *Hate*—cherish the feeling of hatred.

**An honest hater...cool friend.**—Blackie writes this passage while saying that the possession of feelings for others is much better than indifference and selfishness.

One who hates with sincere feelings is often a better man than one who is friendly but who has no genuine feelings; for the former is sincere and feelingful, and the latter is indifferent and feelingless.

**To be...himself**—to get rid of his egotism—to banish from his heart the conceit, that all goodness is centred in himself and in those who are like himself. *Study*—find out. **To whom...opposed**—who are unlike himself.

**It was an...Carlyle.**—John Stuart Mill was the late leader of the utilitarian school of ethics. He was educated by his father according to the most thorough-going principles of utilitarianism. He was not sent to school and was carefully kept outside the pale of religious emotions and romantic sentiments. No softening influences nourished his youth. It might naturally be expected that one who was brought up amidst such loveless and godless theories should be one-sided in his views and sympathies. But it reflects great credit upon Mill that he could appreciate and honour two such characters as Coleridge and Carlyle, who were not only diametrically opposite to himself in character, but were utterly unlike each other.

**Admirable trait**—excellent feature. **Brought up**—educated. **Strictest sect**—most advanced section. **Head of the utilitarian**

*school of ethics*.—John Stuart Mill, the chief of the class of moral philosophers who judge a thing's goodness by its usefulness, and not by its intrinsic merits. *Narrow school*—utilitarian school. It is narrow, because it looks at human questions from one point of view—viz, utility. It is unsympathetic—because it checks all our generous impulses and sympathies. In the spirit... recognition—in an appreciative and sympathetic manner.

*Antipodal characters*—Persons who were diametrically opposed to one another. Coleridge and Carlyle were utterly opposed in character to Mill. They both had a strong abhorrence of the utilitarian theory of which Mill was the arch-priest. Their character was highly poetic and was made up largely of sympathy. Coleridge and Carlyle were very opposite to each other in character. Coleridge's mind was without resolution and a strong sense of duty. He was imprudent, indolent and sluggish. He took little care of his wife and children whom he left with Southey. He took to opium which debilitated his mental and moral fibre. He miserably wasted the greatest powers which for generations had been granted to any Englishman. In all these respects Coleridge's character was directly opposed to that of Carlyle, who was remarkable for the vigour of his mind and character and the fiery splendour and prophetic enthusiasm of his writings.

*Antipodal*—diametrically opposite. *Coleridge*—Samuel Taylor, a great poet, philosopher and critic. His most famous works are *Ancient Mariner*, *Christabel*, *Remorse*, *Waldstein*. Born 1772, died 1834. *Carlyle*—a writer of great power and originality. His famous works are *Sartor Resartus*, *French Revolution*, *Life of Frederic the Great*, *Past and Present*. Born 1795, died 1887. *Indulge in*—give vent to. *Scorning*—contemptuous. *Condemnations*—censures. *Sections*—divisions.

Page 71. *Sound big*—Talking in condemnation of large sections of men seems to show that you must possess grand powers of generalisation, since you condemn not one or two, but large classes of men. *Big*—grand. *Puerile*—childish; because such sweeping remarks, such wholesale condemnations, are always apt to be false. They only show that the man has a very weak intellect. *Entertain... heart*—give your fullest sympathies to. *Universally*—by every body. *Best men*—as, Vidyasagar when he preached widow marriage; Ram Mohun Roy, when he preached his reformed faith; Christ when he preached his religion of love. *The more need*—because every one is against him. *Honour &c.*—Cf. the First Epistle of Peter. *Sapience*—wisdom. *With..... brother*

—with feelings of love and sympathy. *Best*—i. e., qualities.

*True moral philosophy*—See Q. 2. *Best...riches*—the best wealth which a man can possess.

*A wealth...words*—When you have acquired the power of looking at your fellowmen with the eye of a brother and finding out the best that is in them, you will be able to judge all men with truth based upon love—to know them rightly through love. You will not only be able to form a sound judgment of others, but will be sincere in your own words and actions.

*Quarried*—dug or taken out of a mine; acquired by experience.

*Social architect*—a builder of social systems; one who welds the different elements of society into a homogeneous whole by universal love and sympathy.

*Truth in love*—knowledge based upon sympathy. *Make...words*—you will be sincere not only in your words (judgment of others) but in your actions.

### CRITICAL QUESTIONS WITH ANSWERS.

Q. 1. Explain—to live poetry.

A. To live poetry is to display in one's life the true qualifications of a poet. A man may not be able to write poetry—to give vent in rich and noble diction to what oft was thought, but never so well expressed; but he may live poetry by cultivating that kindly and genial sensibility on which the writing and the appreciation of poetry depends. To leave poetry means to seize upon the good and the beautiful from all quarters, to banish from one's heart all unreasonable hatreds and prejudices against others, to widen one's feelings of love and sympathy till they embrace the whole world. A poetic life is opposed to all sameness and all selfishness.

Q. 2. How does Blackie prove that sympathy is the basis of true moral philosophy?

A. True moral philosophy or morality does not lie in doctrines or schools. It consists in a sympathetic appreciation of men's actions and motives. It consists in honouring all men. But you cannot honour all men, unless you have a full knowledge of their character. You cannot truly know a man by a cold analysis—an unsympathetic dissection—of his character. You can have a true knowledge of a man only by a sympathetic interpretation of his views and acts. Therefore a sympathy lies at the basis of true moral philosophy.

Q. 3. Explain:—

(a) *The octogenarian poet-philosopher Goethe...More light.* (b)

*What every young man should call out daily...More love, (c) Weep with those who weep...universal imagery, (d) To live poetry, indeed, is always...better for society. (e) It was an admirable trait...and Thomas Carlyle. (f) To do this is the true moral philosophy...as your words.*

**Q. 4. Write notes on:—***Narrowness. Classical crust. Octogenarian poet-philosopher. More light. To live poetry. To be shaken out of himself. Narrow and unsympathetic school. Antipodal characters as Coleridge and Carlyle.*

**Q. 5. Write an essay on Sympathy.**

**A.** Sympathy is the universal solvent. Nothing is understood without it. One cannot be tolerant of others without the help of sympathy. The inbred capacity of men varies according to their powers of sympathy. When it is wanting, efforts made to improve or construct the Christian character almost invariably fail. Numbers of people walk up and down along their own narrow plank of self-enjoyment, pondering over their own merits and demerits, but thinking nothing of those who are entitled to their help. It is the fear of leaving their narrow plank that has chained down many to grovelling mediocrity. Thus we have great bigots and great censors—all arising from the want of sympathy. 'Love one another' is a simple saying, but it contains a gospel sufficient to renovate the world. The last words which Judge Talfourd uttered from the bench immediately before he died, were these. "If I were to be asked what is the greatest want of English society—to mingle class with class—I would say in one word, the want is the want of sympathy."—*Smiles.*

**Para 8. Reverence. Analysis:—**The fifth virtue is *Reverence*. Those young men who do not admire, or wonder at, anything must be insensible, indifferent, selfish, or conceited. All young men should cultivate reverence, knowing well that by admiring excellence in other we can ourselves become excellent. The habit of despising things and persons blinds our insight and kills our reverence, disabling us from all true appreciation.

*On whose...Admirari*—whose very faces seem to indicate that they are apt disciples of Horace, who preached the doctrine of *Nil Admirari*. *Nil Admirari*—see *Notes*, p. 61. Horace says: 'The only means of living a happy life is not to wonder at anything that happens, but to take everything as a matter of fact.'

*Youthhead*—a body of young men. Blackie coins this expression. *Unless...class*—If this tendency—not to wonder at anything—which seems such a distinguishing feature of our youngmen—be not a

youthful conceit which is sure to pass away with growing age and experience, we can hardly hope for any good from them. *Tone—habit ; tendency. Juvenile affectation—youthful conceit. Hopeless—*from whom no good can be expected.

*Wonder...passion—*Wonder is the emotion which is excited by novelty or the presentation to the sight or mind of something new, unusual, strange, great, extraordinary, or not well understood. We seek to know something when we feel a curiosity about it. We never try to learn a thing which we see every day of our life and about which we do not feel any curiosity. The feeling of curiosity or wonder therefore moves a man to learn the true nature of what has called forth his wonder. Therefore wonder is called a philosophic passion—an emotion which prompts men to enquire into the true nature or causes of a thing. Hence Plato held that wonder is the primitive, intellectual impulse, whence all philosophy springs. 'Admiration,' says the Platonic Socrates, 'is a highly philosophic affection ; indeed there is no other philosophic principle but this'. It was in fact wonder, which then, as now, determined men to philosophical researches.—*Aristotle*. This feeling (wonder) is a powerful auxiliary to speculation. Wonder has been contemptuously called the daughter of ignorance ; but wonder is the mother of knowledge.—*Hamilton*.

Blackie cites this passage from Plato while dwelling on wonder.

Wonder is a feeling that urges us to learn the true nature of things, and the aim of philosophy is to inquire into the true nature of things, therefore wonder is a truly philosophic passion. Unless we feel and appreciate the good and beautiful we do not learn anything truly.

*Has it—*expresses it. *Accompanying—*joined with. *Reverent—*devout. *Clear, open—*not blinded by prejudice or superstition.

*(Page 72. Opening...life—*youth ; early period. *Is in...nature—*is healthy and natural. Nature requires that in the youthful period of life, one should have a good deal of wonder. For it is wonder that gives one the fulness of knowledge in youth and the ripeness of wisdom in old age. *To be deficient...it—*not to have a good deal of wonder. *Argues—*proves. *Insensibility—*dull feelings. *Indifference—*absence of any desire for knowledge. *Shallow—*superficial. *Superficial observers—*shallow, unthinking people. *Passes for—*is mistaken for. *In opposition to—*to counteract. *Unnatural—*morbid. *Ungenial—*ungracious. *Habitude—*tone or tendency. *Reverence—*a sentiment of esteem, sometimes mingled with fear



and affection, as for a holy being. It is the synthesis of love and fear.—*Coleridge*.

You will not see.....soul for all that—Blackie writes this passage while advising young men to cultivate the feeling of reverence.

In modern times men have got the ideas of equality into their heads and do not respect great and good men and things, but affectionate and fearful respect and esteem, or reverence, keeps our souls in a healthy and noble state, just as salt keeps food in a good and tasty condition.

You will....delights—We see but little reverence in the present age which is characterised by a spirit of equality. The vice of the present age is that it does not feel any reverence for great and good things but regards all things as equal—though Nature herself has sown the seeds of inequality in many things. *Democratic exhibitions*—displays of that spirit of equality which shows no respect for great men and things.

But it...all that—As salt keeps meat from corruption and adds to its flavour, so reverence prevents the soul from being morally rotten and keeps it pure. *Salt*—(figurative) preservative. Cf. Ye are the salt of the earth.—*Mathew*. V. 13.

For all that—in spite of the fact that reverence is at such a discount among our young men.

We live...hope—A man can hardly live a happy life in this world unless he is cheered by admiration, hope, and love. The life of a man, who does not admire the wondrous beauties of this glorious universe, whose heart is neither cheered by hope nor soothed by love, is the most miserable imaginable. Cf.

We live by admiration, hope and love;

And even as these are well and wisely mixed,

In dignity of being we ascend.—*The Excursion* (*Wordsworth*)

We are...universe—When compared with this wondrous universe; all men, however great and powerful they may be, are but insignificant creatures. They can be great only by considering themselves a part and parcel of this great universe. *In a sort*—in some way, relatively, because it is not possible for man to attain absolute greatness. *Participation in*—sharing; by considering ourselves a link in the great chain. *St. John*—the Apostle. He is represented in the Bible as 'the disciple whom Jesus loved'. His works are the Gospel, the Three Epistles and the Book of Revelation. *Philosophy*—general principles. *Matter*—i. e., Rever-

ence. *The philosophy of this matter*—the highest or most spiritual signification of this matter.

*Now*—We were heir to the curse which God pronounced upon Adam, because we are his descendants; but our sins have now been washed away by the blood of the Redeemer, and we are now the sons of God. *It doth...be*—we do not know our future destiny. *He shall appear*—God shall appear on the Day of Judgment. The passage may refer to the second coming of Christ. *We shall...him*—we shall be God-like or Christ-like; by looking upon Him, our hearts shall be sanctified, and God or Christ shall dwell in the temple of our heart, and we in God or Christ, and thus we shall share His glory. *As he is*—as He really is; in His true glory; or, we shall see Christ not as the persecuted, suffering Son of Man, but as Heaven's Anointed Prince, surrounded by a halo of heavenly radiance.

*To look...excellence*—If a man looks with ecstatic reverence upon a model of perfect holiness, he will mount up a few steps towards the likeness of what he admires. *Rapture*—ecstasy; reverence. *Become assimilated*—become similar in nature to; acquire. *Uncorrupted*—who are not perverted by the pernicious doctrine of *Nil Admirari*. *Cases*—types of excellence. *End*—ideal.

*Stoics*—(Gr. *stoa*—a porch; esq. a porch in Athens; where Zeno and his successors taught) a sect of philosophers which held that men should be free from passion, unmoved by joy or grief, and should submit to necessity by which all things are governed. Cf. *A stoic of the woods*, a man without a tear.—*Campbell*.

The chief end of man...*mundum*—Blackie writes this passage while remarking that the appreciation of excellence in others is the true way of becoming excellent ourselves. The Stoics were a sect of philosophers in ancient Greece, founded by Zeno, who taught sitting under a portico (Gr. *Stoa*—portico, whence the name) the doctrines of feelinglessness and necessity.

The Stoics said that men should devote themselves to appreciating the good and beautiful in the world, and to imitating them. The Latin phrase literally means—to look at and imitate the world.

*Spectare...mundum*—To look round upon the world, and to imitate it. To imitate the great world is to fashion one's life according to the principles which guide and govern the great world, i. e., to imitate the perfect harmony and beauty which are so conspicuously displayed in the world. In ancient time a man was supposed to be an epitome of the exterior universe, and was called a *microcosm*—a little world or miniature universe—as opp. to the

*macrocosm*—the great world. *A fine...expressed*—a beautiful sentiment clothed in elegant language. *Faculty*—i. e., of admiration. *How shall a man &c.*—we are first drawn to a thing by an admiration for it, that is, we never attempt to inquire into a thing, unless we feel that it is worthy of investigation. It is only a sense of the importance of a thing that makes us curious. *True appreciation*—accurate estimate of excellence.

Page 73. *Keen insight*—true knowledge; acute perception. *Noble passion*—i. e., feelings of admiration and reverence. *All true appreciation...passion*—in order to estimate a thing rightly one must have cleverness mixed with a lofty enthusiasm. *Holding...cheap*—regarding them as things of little worth. *Blinds*—destroys the keenness of. *One factor*—*vis.*, keen insight, which is one of the potent elements of the *complete result*, *vis.*, true appreciation. *Blinds...result*—without sympathy or admiration our intellectual vision becomes exceedingly impaired. Want of admiration will make us inattentive and no accurate investigations can be made without proper attention. *Strangles*—destroys; kills. *The other*—*vis.*, noble passion. *Strangles the other*—kills all desire for knowledge. If you do not value a thing, it will never excite our curiosity or desire for knowledge. *The sense is*—two things are necessary for correct or accurate knowledge, *vis.*, (1) a wish to know and (2) a power to know. If we feel no admiration for a thing, we shall have neither the wish nor the power to know.

### CRITICAL QUESTIONS WITH ANSWERS.

#### Q. 1. Explain the true philosophy of reverence.

A. St. John was indicated the general principles of reverence. He says that we are descended from Adam, that we have inherited from him a tainted moral nature, that this innate sinful nature is purified by association with Christ—the type of perfect excellence; and that we are *now* the sons of God. On the Day of Resurrection, we shall see God when He shall come in His true glory. That sight shall sanctify our hearts, and God shall dwell in us and we in Him, and we shall be God-like. St. John means that a man, when he looks with rapturous reverence on a type of perfect excellence, becomes similar in nature to it. Hence, admiration is the only means of attaining excellence. He, who has no feelings of admiration and reverence in him, can never become good.

#### Q. 2. Give the substance of Blackie's remarks on Wonder and Reverence.

A. When we wonder at a thing we naturally like to learn its

true nature. Young men should have as much as possible of this feeling of wonder combined with reverence, based on clear understanding and comprehensive view. Those young men who do not admire, or wonder at, anything must be insensible, indifferent, selfish, or conceited. Reverence should be especially cultivated, for it keeps the soul in a healthy and refined state. Admiring excellence in others we can ourselves become excellent. True admiration is based on true appreciation, which again is the result of keen insight and reverence. The habit of despising things and persons and considering them worthless, blinds our insight and kills our reverence, disabling us from all true appreciation. So, if young men want to be truly great they must have wonder and reverence, combined with keen insight and large view.

Q. 3. Explain :—(a) *But it is true salt of the soul for all that.* (b) *We live by admiration, hope, and love.* (c) *Now we are the sons of God..for we shall see him as he is.*

Q. 4. Write notes on :—*Nil Admirari. The youth-head. Democratic exhibitions in which the present age delights. Uncorrupted man. Stoics. Spectare et imitari mundum.*

Para 9. Moderation. Analysis :—The sixth virtue is *Moderation*. Young men are most deficient in this, and if they do not learn it in time from precautionary advice, they will have to learn it after bitter experience. Moderation is doing neither too little nor too much. All excesses are bad, and young men are especially liable to excesses, of all kinds. Let them, therefore, pay particular attention to this virtue, and be forewarned in life.

*In morals*—in moral actions. *Principles of inspiration*—lead us to moral actions. They are innate and come direct from Heaven. *Motive* principles also prompt us to actions but these actions may be right or wrong, virtuous or vicious. *Principles of regulation*—the controlling principles which guide our actions to the right direction. *Love and reverence*—are principles of inspiration. *Young...generally*—most of our young men. *Conception*—idea. *Lightly*—easily ;—because people think it natural that young men, whose blood is warm and whose passions are strong, should be tempted to run to excess. *For that*—because they are easily pardoned. *Prophylactic way*—by way of prevention. *Prophylactic*—(Gr. *pro*—against, *phulax*—a guard ; 'a medicine that guards one against disease) preventive. *Timeously*—(a Scotticism) by taking measures *in good time*. *Touch*—actual contact. *Noi..date*—in a very short time. *From...experience*—by actual contact with the disease or peril itself.

*Hot young blood*—young men whose passions are strong. *Admonition*—warning. *Cheap*—commonplace. *Beware of excess*—practise moderation; avoid extremes.

*Hot young...campaign*—Young men, whose hearts are full of enthusiasm and who are ready to fling themselves into a sea of dangers as soldiers rush headlong into the thick of the fight, cannot truly appreciate the value of moderation. As in fighting with an enemy, success is not won by impetuous courage alone, but by cool caution and prudent moderation, so in the moral campaign of life—in our long protracted warfare against the powers of evil—success cannot be won only by a brave disregard of danger or a readiness to sacrifice one's life—but by cool caution which is only taught by moderation.

*Dash...gallop*—run at full speed. *Forest...spears*—the compact column of the enemy, consisting of masses of spearmen and presenting the appearance of a forest of spears.

—This centre ranks, with pike and spear

—A twilight forest frowned.—*Scott*.

*Bristling*—standing erect like the *bristles* (stiff hair) of an angry hog. *Is no judge*—has no power to form a true estimate of the worth of. *Caution*—prudence. *Campaign*—moral warfare of life.

*Coolest*—most sober and dispassionate. *Practical*—useful; applicable to the real concerns of life; as opp. to *theoretical*. *Of the...knowledge*—who had a thorough mastery of all the sciences known in his time. He was a philosopher, a logician and a political economist. He also wrote on Natural History, Botany, Zoology &c. *Whose name...things*—who had such a deep knowledge of all the known sciences of his day, that his opinion on any subject could almost be taken as a correct one. *Guarantee*—security.

*Mean*—the intermediate point between two extremes. *To little...much*—Aristotle defines virtue as the mean between the extremes of vice. *Too much* and *too little* are opposite vices; the one goes beyond, the other falls short of, virtue. Excess and defect are equally blameable. Frugality is the golden mean between extravagance and niggardliness; courage is the golden mean between rashness and cowardice. *Fond of*—inclined to give vent to. *Strong...phrases*—unmeasured language. *Unbridled...energies*—unrestrained activities.

Page 74. *Exuberant demonstrations*—extravagant displays. *Rely on it*—rest assured of the fact. *True manhood*—real manliness, the growth and vigour of the moral nature,—not the maturity of the body which may often be combined with a puerile mind. *Grow*

*moderation*—become more sober in all things—in words, feelings and actions. *Recognise*—appreciate. *Wantonly indulge*—give unrestrained play or loose reins to their activities. *Curb*—restrain.

*What is...penalty*—The feeling of languor and lassitude—the reaction which one feels after a night of dissipation—affords the clearest proof that one has violated the laws of nature; and must suffer the penalty. *Seediness*—(collog.) an indefinite feeling of not being well; feeling out of sorts or unwell; weakness and languor. *Debauch*—intemperance. *Outraged*—violated. *Have her penalty*—inflict punishment for the violation of her laws.

All debauch is incipient...the foundations—Blackie writes this passage while advising young men to practise moderation in all things.

All kinds of excess in eating and drinking and all corrupt habits imperceptibly but surely injure the health, causing premature death, just as a current of water that flows under a house, though not seen by men, yet surely washes away its foundations, causing it to fall before it is very old. The body is compared to the house, health to foundations, and debauch to current of water.

All debauch...suicide—A man commonly commits suicide by a single act. A dose of opium, a leap from the Howrah Bridge, or a bullet from a gun, puts an end to a man's life. But all excessive dissipation—all intemperance—is a sort of suicide. It takes away one's life—not all at once, but by slow degrees—inch by inch.

Incipient suicide—the first stages of killing one's self; the beginning, slow and imperceptible of the ruin of health. *Incipient*—in the germ.

It is...foundations—As an under-ground current of water, which flows unseen under a house, saps its foundations and makes it collapse sooner or later, so habits of dissipation, which act imperceptibly but injuriously upon our health, undermine our constitution, and slowly but surely lead us to an untimely grave.

So it is—exactly the same thing happens. *Long-continued*—protracted. *Intense*—severe. *Ungrateful*—disagreeable; unpleasant (Cf. The food is *grateful* to the palate); or, yielding no return in the shape of real knowledge; barren; making no fruitful return for the labour spent upon it. *Ungenial*—unpleasant. *Form of*—way of acquiring. *Disorders*—produces various complaints of. *Makes...unemphatic*—causes all the organs of the body to perform their functions in a sluggish manner. *Languid*—weak. *Unemphatic*—sluggish.

Long continued...unemphatic—If a young man is too much

addicted to protracted, acute mental labour, especially when he is given too much to the method of cram, practised by all students ; it is no wonder, if the brain is unable to grasp the mighty, complex propositions, which require reasoning, deliberation and foresight—if the Vena Porta does not allow the daily food to pass through and thus creates indigestion in the stomach and that the whole bodily system becomes feeble and wanting in vigour and energy. In other words if the brain is over-taxed by continual mental exercise, the whole system must necessarily suffer.

*Violent methods*—unnatural ways. *Violent results*—most pernicious effects. *Vessel*—refers to the mind. *Crack*—refers to the weakness of the brain caused by cram. *Cunningly*—(used in its literal sense) skilfully. *Rough usage*—the wear and tear of life. *A whole one*—a sound vessel not weakened by a crack ; a sound mind not weakened by such excesses.

*Wisdom...always*—Wisdom is no doubt an excellent quality, but it is not advisable to be always wise. It is pleasant, says, Horace, to be 'a fool at the right time and place. Many princes are known to have feigned madness to escape a violent death.

Blackie writes this passage while advising the student not to study too hard.

The acquirement of knowledge is certainly good because it makes us wise, but we should not be always learning and studying in order to be wise, for too much study is injurious to our health.

*Be not wise...time*—If a person devotes himself strenuously to acquire wisdom, the severe mental strain will weaken his mind. The mind will react on the body, destroy his health and cut him off in the prime of life. Ecclesiastes. VI. 16. The passage is not accurately quoted. Solomon, in the *Ecclesiastes*, says : *Neither make thyself overwise ; why should thou destroy thyself ?*

*Who said that*—Solomon, the son of David, King of Jerusalem. He was endowed with supreme wisdom.

### CRITICAL QUESTIONS WITH ANSWERS.

Q. 1. Define Cram. What are its evil effects ?

A. Cram is an ungenial and ungrateful form of acquiring knowledge. It is opposed to true knowledge which is acquired by slow degrees and which is made entirely our own by the process of thinking, feeling and acting. True knowledge is like food which is taken properly, and which is converted into our flesh and blood by the process of digestion. Cram is hastily acquired knowledge for some special purpose. It is like food which is not properly

chewed and is swallowed hastily. As a hasty meal causes indigestion and thus weakens the system, so cram weakens the mind.

**Q. 2.** Give the substance of Blackie's remark on *Moderation*.

**A.** Moderation is a regulating principle in morals, it does not inspite our actions but it guides and controls them. Young men are most deficient in this virtue, and if they do not acquire it in time from precautionary advice, they will have to learn it after bitter experience. The wise Aristotle truly said that virtue or wise action lies in the mean between the two extremes of too little or too much. All excesses are bad, and young men are especially liable to excesses of all kinds. As they grow in true manhood they will grow in all sorts of moderation, and learn to appreciate the great truth that those are the strongest men who most carefully check their activities, and not who most wantonly indulge them. Every act of debauchery brings us nearer the grave. Long-continued intense brain-work, especially in the form of cram, weakens the brain, disorders the stomach, and makes the whole system weak and languid. The acquirement of knowledge is no doubt a good thing, but occasional relaxation from studies is necessary for health. Let young men therefore pay particular attention to the virtue of moderation, and be forewarned in life.

**Q. 3. Explain :—**(a) *In morals there are principles of inspiration...regulation.* (b) *But hot young blood...issue of a successful campaign.* (c) *Be not wise overmuch...thou die before thy time.*

**Q. 4. Write notes on :—***Prophylactic way. Timeously. Perilous experience. Forest of bristling spears. The mean. The coolest thinker of all antiquity. Seediness. Incipient suicide.*

**Para 10. Contempt of money-making. Analysis :—**The seventh virtue is the *Contempt of Riches*. We should estimate the value of men not by their riches but by their internal nobility. Young men should never set their hearts on making a fortune. He who values money most values himself least, for moral and intellectual excellence will be found in the long run to be truly superior to riches.

*Sidney Smith*—Rev., a celebrated wit and humorist, and the original projector of the *Edinburgh Review*. Born in 1774. d. 1845. *Witty*—'His wit was sportive, untinctured with malice'. *Wise*—'His views on political and social questions were wise and practical'. *Witty...wise*—Truth is generally sacrificed to wit. But Smith's jokes, exaggerations and ridicule are all true and logical.

It is the only country...poverty is a crime—Blackie quotes



this passage at the commencement of his remarks on the worthlessness of riches.

In England the earning of money and the possession of riches are so highly valued that those who have no money are despised by others and punished by law. It is assumed that people become poor through their own worthlessness or wickedness.

*Poverty is a crime*—In England money is so much valued that poor people are looked down upon as if they are criminals. Those who have no ostensible mean of livelihood are sent to jail. The English consider riches to be the end and aim of life and have no faith in "honest poverty." *Paramount*—very great.

Page 75. *The real...is*—The true worth of a man consists—not in his external possessions, in riches, lands, or fame—but in his internal nobility of character.

The real dignity of a man...what he is—Blackie writes this passage while advising young men to condemn riches.

A man is truly great not when he has plenty of wealth but when he has great and noble qualities. True grandeur consists not in external possessions but in internal excellences.

*Dignity*—used in its literal sense of 'real worth'.

If Great Britain ..what he is—The reference here is to Sydney Smith canon residentiary of St. Paul's, rector of Combe, Florey in Somersetshire, conspicuous political writer and critic, born in 1771 and died in 1845 A. D. He settled for sometime in London where he became in every sense of the word a "popular preacher," who could at once delight and instruct the crowded assemblages of wealth and fashion, resorting to the West-end chapels. Nor were his oral eloquence, wit, and learning confined to the pulpit alone; with equal success he displayed his abilities as a lecturer at the Royal Institution, his fame increasing with every fresh effort of his genius.

If we regard Great Britain to be the richest country in the world, then the remark of Sydney Smith, whose sayings are all remarkable for their wit and humour that England is the only country in which poverty is a sin, is fully justifiable. It is of the utmost importance that every youngman, when beginning the battle of life should stamp on his heart the grand maxim of Ethics that the real greatness of a man consists in his character, and not in his wealth. In other words, if a man has moral excellence, he has that noble something which is incomparably far more valuable than any amount of wealth.

The kingdom of heaven is within you—Blackie quotes this

saying of Christ to the Pharisees while dwelling on the worthless of riches.

The surest way of going to heaven is to lead a life of uprightness and nobility. Nothing external, like going to holy places or the possession of wealth, will enable us to approach God; the only means for that is our internal excellence.

**The kingdom without**—The kingdom of heaven is not on the snowy summits of the Himalayas or on the secret top of Oreb or of Sinai, or in the ethereal regions of the sky. The Spirit of God dwells in 'the upright heart and pure'. Heaven is 'in your own heart. Your own character and actions would create a heaven or hell within yourself. The passage occurs in Luke. XVII. 20-21. Christ, when he was asked by the Pharisees, when the kingdom of God should come, said, 'The kingdom of God cometh not with observation; neither shall they say, Lo here! or lo there! for behold the kingdom of God is within you'.

**Infected**—corrupted. **Moral contagion**—demoralizing influence; evil effect. **Taints**—vitiates. **Atmosphere**—i. e., moral atmosphere or tone; i. e., the feelings and sentiments. **Rich community**—the society of the opulent merchants who consider wealth to be the sole standard of worth. **Breeds**—produces. **External life**—the conveniences, comforts and luxuries of life—a palatial building, splendid equipages &c.—without can be procured by wealth. **Internal nobility**—inborn greatness.

**A dwarf**—a man having no true worth; a contemptible creature. **Perched**—placed. **Lofty platform**—high social position and influence which his wealth confers upon him. **Looks...multitude**—thinks himself taller than or superior to others. **This advantage**—i. e., high position and external conveniences of life. **Is merely rich**—has no true worth. **Gets M. P. name**—is elected a member of Parliament. **From this**—by means of his riches and high social position. **Tagged**—attached; stitched down.

**Take swords with**—If you remove the man from the high social position to which he has been raised by his wealth, if you look him in the face—judge his true worth, not by his wealth and social position, but by his moral excellence, you will find that he is a mere puppet, a form without a soul, and quite unfit to be compared with a gentleman who has true moral worth. **Figure**—an automaton without a soul.

**Too insignificant...with**—Duels were generally fought between two men of equal rank. A man of noble birth thought it beneath his dignity to fight a duel with one inferior to him in birth, rank,

or position. *To measure swords with*—When two persons fought a duel, their swords were measured. If one had a bigger sword than the other, it was exchanged for one of equal length. Hence *to measure swords* is to fight a duel; here, compare your true worth with his. *Fix*—impress. *Before...things*—first of all. *Stands...riches*—bases all his claims to dignity only upon his wealth.

*By the very...value*—The rich man, who puts such an abnormally high value upon wealth, completely alters the standard of human worth, and shows that he has utterly lost the true character of a man—for the true character of a man should be based upon real worth and not upon riches. *The external*—i. e., wealth. *Lapsed*—fallen down; slipped. *Kind*—mankind. *Inverted the poles*—turned the poles upside down; made the negative pole the positive; set up a false standard of human worth in place of the true standard.

*By all means*—does not mean “by all means, fair or soul”, but, “I have not the least objection to a man’s earning money, not for the sake of money itself but for the sake of the comforts and conveniences of life”. *Set...fortune*—make it the end and aim of your life to become a millionaire. *They*—used indefinitely.

*Emphasis*—earnestness. *Socrates...St. Paul*—the greatest of heathen philosophers as well as the greatest of Christian philosophers.

*Socrates*—Born 469, died 399 B. C. the great Athenian philosopher got the best education his country and his age could give him. He led an active social life, served his country as a soldier, distinguishing himself by his courage and extraordinary endurance at the battle of Delium. He wrote no book; he did not establish a school, nor constitute a system of philosophy. He was persecuted during the tyranny of the Thirty, and was charged with not believing in the gods which the state worshipped—with introducing new divinities,—and with corrupting the youths. Death was proposed as the penalty. He refused the offer of his friends to procure means of escape for him; drank the hemlock cup with perfect composure, and died in the seventieth year (70) of his age.

*Plato*—The great Greek philosopher, was born at Athens, B. C. 429, the year in which Pericles died. He taught at Athens in the Academia. Aristotle was one of his pupils, and perhaps Demonsthenes was one of them. His works have come down to us complete, and are chiefly in the form of dialogues. We owe to him the three-fold division of philosophy, dialectics, physics and ethics. Plato died, in the act of writing, it is said; in May 347 B. C.

**Aristotle** :—The great founder at the peripatetic school of philosophers, was born at Stagira, in Macedonia. He became a pupil of Plato at the age of *seventeen*. The fame of his abilities having reached Philip of Macedonia, he was appointed tutor to his son Alexander the Great. Suspected of political sympathy with Macedonia he retired to Chaleis, where he died in B. C. 322. His genius embraced all the sciences of his time and invented new ones. The philosophy of Aristotle attained immense influence, and was supreme in Europe during the middle ages.

**St. Paul**—The great apostle of the Gentiles, was educated in the school of the Pharisees under Gamaliel, was present at the martyrdom of St. Stephen. Commissioned by the Sanhedrim to go to Damascus to persecute the Christians, was on the way overpowered by the appearance of the Lord Jesus, and was received into the church. A tradition of the church declares that he was beheaded at Rome in A. D. 66.

*All...least*—all these philosophers agree in stating with unusual force, that the search after wealth is not a very noble profession. The person who loves money, always values himself least.

**Page 76.** *He who...least*—The man, who sets his whole heart upon making money, pays the least attention to the growth of whatever is noblest in his nature.

*Ennobling*—dignifying. *Stand...superior*—Rest your claims to be honoured on your high moral and intellectual qualities. Though the most worthless men may sometimes be honoured simply because they are rich, yet you will ultimately see that the false value set upon high social position, ancient descent, or wealth will disappear and moral excellence will be held in high honour. *Millionaire*—one whose wealth is counted by millions.

### CRITICAL QUESTIONS WITH ANSWERS.

**Q. 1.** Give the gist of Blackie's remarks on money-making.

**A.** Have money,—by all means,—as much as to enable you to pay your tailor's bill...values himself, least. See Text, p. 75.

Socrates, the greatest sage of antiquity said that he had not the least desire for costly jewels and precious gems. Plato, that grand old heathen, says, Wealth is the parent of luxury, indolence and discontent. Aristotle, who represents to modern Europe the whole compass of Greek speculation, says, wealth is not the *summum bonum*—the chief good—of which we are in search. It is merely useful as a means towards an end. St. Paul, the Apostle of the Gentiles, says. But they, that will be rich, fall

into temptations and hurtful lusts which drown men 'in destruction and perdition. Thus the greatest of the heathen philosophers as well as the greatest of the Christian philosophers are agreed in saying that money-making is an ignoble profession.

Q. 2. Explain :—(a) *England is the only country in which poverty is a crime.* (b) *The real dignity...lies not in what he has; but what he is.* (c) *He has inverted the poles of human value.* (d) *He who values money most, values himself least.*

Q. 3. Write notes on :—*Sidney Smith. Always witty and always wise. Gets M. P. tugged to his name. Measure swords.*

Para 11. Perseverance. Analysis :—The eight virtue is *Perseverance*. It is an essential element of moral greatness and a sure pledge of all kinds of success. We should not be discouraged by trifles, and we should never start aside at a difficulty, especially at the beginning of a new work. Difficult things are the only things worth doing, and they are done by a determined will and a strong hand. Persistent will, if it does not make us successful at once, will lead us to unexpected success.

*Running...of*—writing a systematic treatise upon. *Catalogue*—list. *Go to*—study. *Aristotle*—i. e., Aristotle's *Ethics*, an exhaustive treatise upon the different virtues. *You must go to Aristotle &c.*—alluding to Aristotle's *Ethics*. The moral virtues, according to Aristotle are twelve. *vis.*, Prudence, Justice, Courage, Temperance, Courtesy, Liberality, Magnificence, Magnanimity, Laudable ambition, Truth, Friendship, Social amiability. *Grace*—beautiful feature. *Essential element*—absolutely necessary constituent. *Graces* are generally opposed to essential elements, but here they are identical. *Moral greatness*—nobility of character. *Pledge success*—guarantee of success in all the undertakings of life. *Good for anything*—fit for any walk in life. *Stick to*—persevere in.

*Excursion*—the greatest work of Wordsworth. *To look cloudy*—Wordsworth lived in the lake district of Cumberland, the climate of which is very uncertain. *Gives...reason*—Cf.

But know we are not that he who intermits  
The appointed task and duties of the day,  
Untunes full oft the pleasures of the day,  
Checking the finer spirits that refuse  
To flow when purposes are lightly changed.

This was said when the poet wanted to join the popular pastimes of a village fair, while on their way to a certain place.

*Mountain perambulations*—Wordsworth was an indefatigable walker and took long walks over mountain paths. *Preambulation*

—walk. *Be...skin*—produce some slight inconvenience ; give him a cold. A little rain will wet your *skin*, but the giving up of a fixed purpose will injure your *character*, which is a far more important thing than wet clothes. *The act...character*—To relinquish one's cherished aim for fear of a little inconvenience enfeebles the character and makes it capricious.

*Here*—in this remark of Wordsworth. *We do not...trifles*—The world we live in is so full of difficulties that he who allows himself to be discouraged by slight inconveniences will never succeed in anything.

*There are...nobly*—Life means a continual struggle with difficulties, and a noble life means winning a complete victory over them. Life here below is a moral warfare. Dangers and difficulties dog our steps and assail us on every side. He who give way to them dies a moral death. *Real...enough*—enough of real (of a serious character) difficulties. *Real*—i. e., highest. *Ben Cruachan* see page 127. *Stony ridge*—an elevated path full of rough stones. *Weary feet*—the feet of weary men.

Page 77. *Small matter*—trifling circumstance when compared with another danger, viz., mountain mist. *Enveloped*—surrounded. *Wisely*—for, perseverance under these circumstances would have been sheer rashness—a yice and not a virtue. *Take...down*—descend from the hill by the shortest cut. *Ben*—a Highland word for a mountain. *Triumphantly*=exultingly. *Topmost top*—the very highest peak. *Associated*—connected. *Bafflement*—disappointment. *Defeat*—failure, because he shrank before difficulties. *Depend...it*—rest assumed. *Boggle at*—turn aside from fear. The Greek quotation means—The attainment of the beautiful is difficult. *Never boggle at a difficulty*—Never be afraid of facing ; never shirk, a difficulty. 'To boggle' to show feat as a child does at a bogie (Bengali-joojoo). *Determined will*—firm resolution. *Strong hand*—vigorous action.

*In the world of action...unexpected success*—Blackie writes this passage while advising young men to acquire perseverance and determination.

In practical life a strong will enables us to do many things : with a firm determination we are sure of success in favourable circumstances ; and even when the circumstances are quite against us, a resolute steadiness will enable us to overcome difficulties and disadvantages and to attain success in the end.

*In the world...powder*—There are different spheres in human life—sphere of action, of thought, of feeling, &c. In the sphere of

action, will is identical with power, *i. e.*, a strong, resolute will gives us power to overcome difficulties and attain success. *Persistent will...victory*—If the will is steadily, resolutely directed to the attainment of an object, it is identical with victory, *i. e.*, it is sure to win success, provided the surrounding circumstances are not altogether hostile or adverse. *Persistent*—tenacious. *With..... unfavourable*—thus, in Bengal, where the people are not allowed to enlist as soldiers, the circumstances are not favourable to the growth of military genius.

*Nay success*—Not only will persistent will, when the circumstances are *not* unfavourable, enable you to win victory, but it will, even when the circumstances *are* unfavourable, enable you to win success which you never dreamed before. *Nay*—not only so, but. *In the face of*—in the teeth of difficulties. *Persistency*—perseverance. *Carve...way*—cut out a path; make a way.

*Read the life...means*—If you read the life of Frederick II., of Prussia, surnamed the Great, you will find an example of what resolute will and steady perseverance can do against the most insurmountable difficulties and the utmost spite of fortune. During the Seven Years' War, he was attacked by three of the greatest powers of Europe—Russia, France, and Austria, but his iron will and resolute perseverance enabled him to tide over the difficulties and make Prussia a first-rate power in Europe.

*The life of Frederick the Great*—Frederick the Great was the real founder of Prussian power. In 1741 Frederick II., seized Silesia, a territory belonging to the Austrian queen Maria Theresa. In order to punish this unwarrantable aggression, Maria Theresa allied herself with Russia, France, Sweden and Saxony: This led to the Seven years' War (1756-1763). Frederick fought against all these and Maria Theresa was at last compelled to yield her territory to Frederick. In this war Frederick gave an example "unrivalled in history of what capacity and resolution can effect against the greatest superiority of power and the utmost spite of fortune."—*Macaulay*. Frederick's life shows that even the most insuperable difficulties can be overcome by a strong or firm resolution. He reigned from 1740 to 1786; the allusion here is to his *first* battle in which he behaved like a coward, running away from the field. But by dint of perseverance the same Frederick became the greatest general of his date, and overcame all his enemies. *What this means*—what glorious success has been achieved by perseverance in the teeth of insuperable difficulties.

*Fortune never...number*—That man will never attain success,

who abandons his objects, or ceases to persevere in it, when his first efforts have been unsuccessful.

Blackie writes this passage while urging young men to be persevering.

That man will never be successful who gives up his work because his first efforts turn out unsuccessful, just as that dice-player will never win the stake who gives up the game because he does not throw a big number at the opening of the game. Every man's motto should be—Try, try, try again, till you are successful.

*Favour*—crown his efforts with success. *Flings away*—gives up the game, abandons his object. *Dice-box*—a box from which dice are thrown in gaming, i. e., cherished object. *Dice*—small cubes, the sides of which have numbers, from one to six, marked on them. *First...number*—first efforts are unsuccessful.

### CRITICAL QUESTIONS WITH ANSWERS.

#### Q. 1. Write an essay on Perseverance.

A. Perseverance is, as Shakespeare calls it, a *king-becoming grace*. It is the act of steadily continuing in a course of action, in the teeth of counter influences, opposition or discouragement to obtain our end. It enables us to "resist, bear up, and hold on in spite of difficulties. Perseverance is energy made habitual. Perseverance in labour, judiciously and continuously applied, becomes genius. The spring, which issues from the mountain rock as a brook, becomes by the accumulation of streamlets a rivulet, then a rolling river, and eventually a part of the fathomless ocean simply by pushing steadily and persistently onward.—*Smiles*.

Always stick to your work. Do not be discouraged by trifles. The act of giving up a fixed purpose on account of some slight inconvenience, is dangerous to the character.

In war or peace, who his great purpose yields,  
He is the only villain of this world :  
But he who labours firm and gains his point,  
He is the son of fortune and of fame.—*Thomson*.

Never boggle at a difficulty at the commencement of a new work. To conquer difficulties is to live nobly. Difficulties can be conquered by a determined will and a strong hand. Persistent will is sure to win unexpected success.

Perseverance is a Roman virtue  
That wins each god-like act, and plucks success  
Ev'n from the spear-proof crest of rugged danger.—*Harvard*.



action, will is identical with power, *i. e.*, a strong resolute will gives us power to overcome difficulties and attain success. *Persistent will...victory*—If the will is steadily, resolutely directed to the attainment of an object, it is identical with victory, *i. e.*, it is sure to win success, provided the surrounding circumstances are not altogether hostile or adverse. *Persistent*—tenacious. *With..... unfavourable*—thus, in Bengal, where the people are not allowed to enlist as soldiers, the circumstances are not favourable to the growth of military genius.

*Nay success*—Not only will persistent will, when the circumstances are *not* unfavourable, enable you to win victory, but it will, even when the circumstances *are* unfavourable, enable you to win success which you never dreamed before. *Nay*—not only so, but. *In the face of*—in the teeth of difficulties. *Persistency*—perseverance. *Carve...way*—cut out a path; make a way.

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Perseverance is a Roman virtue

That wins each god-like act, and plucks success

Ev'n from the spear-proof crest of rugged danger,—*Harvard*.

The life of Frederic the Great shows what perseverance can do against insurmountable difficulties and the utmost spite of fortune. Do not be discouraged if your first efforts come to nothing. Make repeated efforts and you are sure to succeed.

The dropping shower

Scoops the rough rock. The pressure of the crowd.

Incessant pressing, wears the stone-paved street.—*Lucretius*.

**Q. 2. Explain :—**(a) *There are real difficulties enough...is to live nobly.* (b) *In this world of actions will is power...unexpected success.* (c) *Read the life of Frederick the Great...what this means.* (d) *Fortune never will favour the man...a low number.*

**Q. 3. Write notes on :—***The act of giving up...dangerous to the character. There is much wisdom here. To conquer is to live nobly. Frederick the Great. Brings a low number.*

**Para 12. Virtuous Energy. Analysis :—**The first of the best methods of acquiring moral excellence is *Virtuous Energy*. It gives importance and dignity to human life ; and is attainable by acting nobly on every occasion that presents itself, and not by reading books and hearing lectures, which may rouse and guide us but cannot make us do anything. And virtuous energy is altogether a matter of doing. We must not shirk any moral trial. Avoiding moral difficulties will surely degrade us. General notions about morality are useless ; we must overcome one moral baseness after another by our own moral sense.

*To be attended to*—to which a young man should pay special heed. *Here*—in the acquisition of moral excellence.

**Page 78. Explicitly**—plainly. **Graved**—stamped. **Significance**—meaning and purpose. **Dignity**—worth. **Virtuous energy**—Virtuous energy is energy or activity guided by virtues. Our life should not only be full of *energy*,—but it should be guided by *virtue*. We should not only *act*, but should *act morally*. Napoleon had supernatural energy, but he had not *virtuous energy*, because his energy was not controlled by virtue. **Energising**—acting virtuously.

*If you ..mistaken*—If you think that you will become virtuous by reading of virtue in some elaborate treatises, or by logical arguments, ingenious theories, and learned discussions, you are sadly mistaken. **Reasons**—subtle reasonings. **Speculations**—theorising on the nature of virtue. **Disputations**—controversies or argumentations of the different schools.

**Books...doing**—Finger-posts are dead and inert things. They are fixed and stationary and cannot, like living guides, walk by

your side up the road of life. They cannot give you the power to move a single step on the way. They can point the way ever so long and distinctly. It depends entirely upon your free choice whether you will walk along the road they point out. Such is the case with books. They are dead. They can only tell you what to do. They cannot give you the power to act virtuously. Books and finger-posts cannot make you move along the right road. It is entirely left to your free will to walk along the paths of virtue or of vice. The habit of virtuous action can be acquired by the constant practice of virtue, and not by reading or reasoning.

*Discourses*—treatises. *Awaken*—from a moral torpor or total indifference on question of virtue and vice. *Arouse*—stimulate you to take an interest in moral matters. *Hold up...finger-post*—guide you in your early efforts. *Finger-post*—a post bearing an index finger to point out the way. *Going astray*—taking a wrong path. *First start*—beginning of a virtuous career.

It is your own legs...the better—Blackie writes this passage while saying that virtuous energy can be attained only by acting nobly.

Just as in a journey finger-posts and other guiding marks on the road can only show us the right way, but the walking has to be done by our own efforts, so books and lectures may rouse and guide us in our actions, but the actions have to be done by our own efforts. And even in the matter of guidance it is better to depend upon ourselves than upon books and discourses, just as it is better to find out our own way than to depend on finger-posts and mile-stones.

*Finger-posts...them*—Finger-post stand only in certain well-beaten paths and are very useful when you find them. Similarly books may give you advice in the common affairs of life. *Do without them*—dispense with their aid. *The better*—because you will not find them everywhere or in every path of life.

*For you will...solitude*—For, very soon after you have commenced your journey, you will come into places full of misty marshlands, quagmires, pathless tracts, where there are no finger-posts to show you the path, where no human feet have ever trod before. In walking along the path of life, you will meet with trials and temptations, which did not arise in the case of others, but which have arisen only in your case. In such embarrassing circumstances you will not be able to derive any assistance from the experience of your predecessors. *Moor &c.*—doubts, temptations &c. *L. Woe be...milestones*—That traveller, who has habituated

himself to travel only by finger-posts and milestones, is sure to come to grief when he will have to travel in dreary deserts, misty marshlands or treacherous bogs. The man, who is accustomed to depend upon external assistance—upon the guidance of books, philosophical systems and moral teachers, will be hopelessly lost when he finds himself in an embarrassing situation in which he cannot derive any assistance from the experience of others. *Woe be*—he will be sure to fare ill. *Milestones*—a series of stones set up to indicate spaces of a miles each. Finger-posts and milestones are compared with books, blind obedience to teachers, codes of morality &c.

**You must...yourself**—You must teach yourself to depend upon your conscience, the true light, which lighteth every man that cometh into the world ; you must fairly develop your inborn moral sense—your instinct of what is right and what is wrong ; otherwise, you will be compelled to take as your guide your friend, guardian, or parent, or some chance wayfarer in the path of life,—who may rescue you from difficulties in some cases but who has almost as much difficulty in finding out the true path as yourself.

Blackie writes this passage while urging young men to depend rather on their own moral sense than on books and men, in their actions.

Just as in a journey it is safer and better to find out our way by means of a compass carried by us than to be guided by finger-posts, or by chance guides who may lead us astray not knowing the right way themselves, 'so in our actions it is safer and better for us to be guided by our own sense of right and wrong and of good and bad than to be guided by books, or by chance advisers whose moral sense is unreliable and who may or may not give us the right advice. The moral sense is compared to a compass, books to finger-posts, and actions to a journey.

*Compass*—lit., an instrument for determining directions upon the earth's surface ; (here, used figuratively) a sure guide ; refers to the conscience of man. *Salvation*—deliverance from danger. *Random saviour*—some adviser who may be thrown on your way by pure chance. *A little less &c.*—nearly as much at a loss to find 'out the true path ; like 'blind man' leading the blind. *Gird...lions*—prepare yourself for the battle of life. *Learn...walking*—A man learns to walk, not by reading treatises on the construction of human legs, but by constant practice.

*- If you ..manhood*—If you evade the first trial that is put on your moral principles you will be still more weak and unprepared

when the second difficulty presents itself. A man acquires moral strength not by shirking a difficulty, but by manfully wrestling with it. *Shirk*—avoid. *Manhood*—strength of moral principles.

Page 79. *Infallibly*—surely. *Sink...baseness*—degrade your moral nature and become utterly depraved. *Baseness*—moral depravity. *Stem the tide*—swim against the force of the current. *Breasting*—resisting.

If you practise...flood—Just as a man who has practised swimming in ebb tide when the water is not deep, will fairly lose heart when he has to swim in flood tide against the big billows; so a man, who is accustomed to move in the well-beaten paths of life with the assistance of moral systems and moral teachers, will be utterly lost when he will be thrown into a position of great moral difficulty, when systems or teachers will not be able to afford him any help.

Blackie writes this passage while advising young men never to shirk any kind of moral difficulty.

Just as if a man always swims in low water he will never dare to swim in high or deep water, so if a man has been used to resist only petty evil temptations and overcome only slight moral difficulties he will certainly not face serious moral difficulties. To be noble a man must never avoid any moral trial. Petty moral difficulties are compared to shallow waters, and real trials to high water.

*Shallow waters*—i. e., pretty difficulties. *Heart...you—you* will surely lose courage. *High flood*—i. e., real trials.

*General notions...life*—Abstract ideas about what is sin, as to how you may avoid sin and attain salvation, cannot help you in any way in attaining a pure and holy life. For such theories may not be applicable to your particular case. *General notions*—abstract principles applicable to all classes of men. *In the way...life*—in making your life pure.

*As in journey...chance*—As in travelling, you must walk on and on, leaving behind one milestone after another; so, on the road of life, you must leave behind you one moral defect after another. If you do not abandon or overcome one moral defect after another, you will lose the golden opportunity of living a noble life. The comparison of paltriness to a milestone is not very happy. Paltriness is an obstacle to virtue. A milestone is not a hindrance to a man's progress; on the contrary, it enables one to measure the progress one has made towards the place of destination.

*Fall...rear*—left behind you. *Stationary*—fixed. *Grand*—noble. *March*—progress. *Paltriness*—mean-mindedness. *Disappear*—be abandoned. *Chance*—of living a noble life.

### CRITICAL QUESTIONS WITH ANSWERS.

**Q. 1.** Reproduce Blackie's remarks on Virtuous Energy.

A. Virtuous Energy is the capacity for doing good works, it makes a man's life worth living and dignified. This energy is altogether a matter of doing, being attainable by acting nobly on every occasion that presents itself, and not by reading books and hearing lectures, which may rouse and guide us but cannot make us do anything. We must learn to depend on ourselves, otherwise we may be led astray by false or incompetent guides. We must not shirk any moral trial. The more we give way to evil temptations, the weaker and baser our nature becomes. General notions about morality are useless; we must overcome one moral baseness after another, and we must do one good work after another, by our own moral sense. That is the only way of attaining nobility.

**Q. 2.** What is the best method of acquiring it?

A. The best method of attaining virtuous energy is by energising—by acting nobly in each single case. As a man learns to walk by constant practice, as he learns to leap by leaping, to fence by fencing, to swim by swimming, so he can acquire virtuous energy, by acting virtuously on every occasion that presents itself. If he thinks that he will be able to acquire moral excellence by studying about sin and salvation in books, he is sadly mistaken.

**Q. 3.** What help is given by books in the attainment of virtuous energy?

A. Books and discourses may indeed awaken and arouse you and perhaps hold up the sign of a finger-post...a matter of doing. Books are very good in their way, but they can do you no good in the way of blessed life. In the common affairs of life, books may be of some use, but in the real trials and temptations of life they can give you no help.

**Q. 4.** Quote the similes used by Blackie in illustrating his remarks on virtuous energy.

A. A swimmer becomes, strong to stem the tide...of high flood. (P. 79). (b) As in a journey, you must see...you have lost your chance. (P. 79).

**Q. 5.** Explain:—(a) *Books cannot move you a single step on the road...doing.* (b) *Woe be to the wayfarer; finger-post and milestones.* (c) *You must have a compass of sure direction...than.*

*yourself. (d) If you practice, always in shallow water...high, flood. (e) General notions about sin and salvation...blessed life. (f) As in a journey you must see milestone...your chance.*

**Q. 6. Write notes on :—***Virtuous energy. Finger-post. Regions of moor and mist &c. Compass...in your soul.*

**Para 13. Sacred Texts. Analysis :—**The second method is remembering *Holy Texts*. They may be selected from the sacred books of the East as well as of the West. They will effectively guard us against the powers of evil. The Psalms are specially recommended as likely to make young men deeply and liberally pious ; they ought not only to be frequently read, but to be sung to their proper music.

**Richer—**Jean Paul ; a great German humorist and sentimentalist. His works are remarkable for striking thoughts and poetic imagination. B. 1763. D. 1825. *Richer...brightest—*Richter says that the best method of cheering ourselves up in the season of moral defeat and despair is to call to mind the occasion when we won a great moral victory by the exercise of virtuous energy. *Antidote—remedy. Antidote against...brightest—*there are certain evil moments in our lives when we feel tempted to act contrary to moral rules or principles. If in these moments we remember how we had previously overcome immoral temptations, we shall be emboldened to do the same on the present occasion. A recollection of our past successes in our moral struggles will give us heart and courage to resist temptations on all future occasions. *Depression—despondency.*

**In the dusty...expressed—**In the course of our daily business, we often meet with dishonest people. Daily contact with heartless men, all engaged in the ignoble work of making money, corrupts our moral nature. It is therefore highly advisable that we should firmly fix on our memory a lofty ideal of human duties expressed in impassioned and telling language—an ideal which will be always present in our mind and will drive out all impure and selfish thoughts from it.

**Dusty struggle...business—**as the atmosphere of a town is filled with clouds of dust and defiled with foul gases, so the ordinary avocations of our life are clouded by passions and prejudices and tainted by dishonesty, deceit and fraud. *Tainted atmosphere—*foul impure air ; the dishonesty which we meet with in others and often practise ourselves. *Well—advisable. Carry...us—*retain in our minds. *Purifying influence &c...expressed—*let us remember some lofty ideals of morality expressed in an impressive and



eloquent style. So when we feel inclined to be stern and unsympathetic, we ought to repeat to ourselves Shakespear's famous lines on mercy, *viz.*, "The quality of mercy is not strained; it droppeth as the gentle rain &c." *High ideal*—lofty standard. *Human conduct*—the goodness and greatness which should characterise a man's conduct at all times—in seasons of defeat and distress as well as in seasons of triumph and happiness. *Fervidly*—fervently; in impassioned language, as opp. to the dull cold language of the philosophers. *Powerfully*—with all the strength of emotion which characterised the prophets of old.

*Superstitious...body-guard*—Superstitious men wear gems on their breasts as a charm against evil or witchcraft. You store up in your heart holy texts which will guard you more effectually from evil than a body-guard armed to the teeth can never protect a mighty ruler from the malicious designs of his enemies. *Amulets*—ornaments, gems &c., worn as a charm against evils, as disease or witchcraft. *Select store*—choice collection. *Within*—in your heart. *Effectively*—successfully. *Armed*—guarded morally. *Powers of evil*—wicked thoughts and temptations. *Absolute*—despotic. *Behind*—when guarded by. *Bristling*—*i. e.*, with spears. *A bristling body-guard*—a number of soldiers carrying pointed spears, protecting the person of a king.

*Kalidas*—can scarcely be classed among the moral philosophers! He was the greatest poet and dramatist of India. He was one of the nine gems of the court of Bikramaditya. *Pythagoras*—he said to his disciples—"Be silent or say something better than silence". "The body is the prison of the soul" "Man should obey God in all things &c." *Plato*—"Knowledge is virtue". "Know thyself." "The highest aim of life is the harmony of the soul" &c. *Aristotle*—"The true path of virtue lies in the golden mean", &c. *Sakyamuni*—the great founder of Buddhism, otherwise called *Goutama*, the reputed founder of Buddhism, born 597 B. C. died 477 B. C. *Epictetus*—a celebrated Stoic philosopher. His writings are remarkable for their simple and noble earnestness and an intense love of what is good.

*If you are ..novelties*—If you can rise superior to the temptation of adopting the innovations—the new-fangled theories of the present day—agnosticism, rationalism, communism, utilitarianism and all the different *isms* which are as imposing and brilliant as they are hollow and worthless. *Above*—beyond the reach of. *Seduction of*—tempting influence produced upon our minds by. *Showy*—specious. *Pretentions*—presuming; which undertake to explain

God's creation leaving out God himself. *Novelties*—new theories. *Storie*—fill. *Golden texts*—spiritual passages full of wisdom. The golden rule is "Do to others what you wish to be done by".

**Page 80.** *A great...bulk*—The Bible, or the Book of Books, embraces a variety of subjects. It contains ancient history, sacred laws, biographies, inspired outpourings of prophets, sacred psalms of devout minstrels, proverbs, and the highest moral philosophy that was ever preached in this world. The Bible deals with all these different branches of literature and is therefore aptly called a great literature in a small compass. *Inestimable*—i. e., greatest. *Graft into*—implant in or impress upon. *Of coarse...fibre*—who have no refinement of feelings; whose ideas and sentiments are low and narrow. *Low aspirations*—mean and vulgar aims. *Lukewarm*—wanting in zeal. Indifference is fatal to the growth of religious spirit. Cf. Because thou art lukewarm, and neither cold nor hot, I will spue (cast forth with abhorrence or disgust) thee out of my mouth.—*Revelations*. *Temperament*—nature. *Man of...world*—(used in a bad sense) a man with low aims, a mean-minded, calculating, selfish fellow.

*Sermon on the Mount*—delivered by Christ on the Mount of Beatitudes to his disciples. In this famous sermon Christ declares who are blessed, who are the salt of the earth, who are the light of the world, what it is to kill, to commit adultery and to swear, and exhorts us to suffer wrong, to love even our enemies, to labour after perfectness, to seek God's kingdom, not to be hearers, but doers of the word. *The 13th Corinthians*—it was written by St. Paul. In this chapter St. Paul says that all gifts, how excellent soever, are worth nothing without charity, and that of faith, hope and charity, charity is the greatest. *Gospel of John*—the latest of the four Gospels which completes the works of the other three evangelists—Matthew, Mark and Luke. It is written by St. John, the beloved disciple of Jesus. *Epistle of James*—this epistle was written by St. James the Less, called also *the Just*, Bishop of Jerusalem. In it he admonishes the Christians to avoid the sins of formalism, fanaticism, partisanship, evil-speaking, boasting, overbearing self-sufficiency, &c.

*Two Epistles to Timothy*—the first and the second epistle written by St. Paul to Timothy, a young Greek who was converted to Christianity. He was St. Paul's zealous and affectionate companion, fellow traveller, fellow labourer and fellow sufferer. He was appointed Bishop of Ephesus and laboured in his post till he met with a martyr's death and won a martyr's crown.

*The 8th...Romans*—In this Epistle written by St. Paul to the Romans, he tells them that those men who live according to the Spirit are free from condemnation. He shows the harm that cometh of the flesh and the good that cometh of the Spirit and of being God's child.

*The 5th...Ephesians*—In this Epistle written by St. Paul to the people of Ephesus, he exhorts them to walk in love, to avoid the company of the wicked and to be filled with the spirit. He describes the duties of husbands and wives, of children towards their parents, of servants towards their masters. He says that our life is a warfare, not only against flesh and blood, but against spiritual enemies. He describes the complete armour of a Christian and how it ought to be used.

*The same...Galatians*—the 5th and 6th chapters of the Epistle written by St. Paul to the people of Galatia, the central Roman province of Asia Minor. He exhorts them to serve one another by love, to walk in the Spirit and to deal mildly with a brother that hath slipped.

*Proverbs*—collected by Solomon, the son of David, king of Israel. *Directory*—guide. *Lee*—John Lee D. D., principal of the University of Edinburgh, was the author of lectures on the History of Scotland. He died in the year 1859. *Practical sagacity*—shrewd wisdom in practical matters. The Scotchmen are famous for what the English call their 'canniness' (cunning wisdom). *Early*—from an early period of the nation's history. *Body...wisdom*—collection of proverbs which are the result of experience and observation, and which briefly and forcibly express the practical truths of life.

*Seasons*—occasions. *Devout meditation*—religious reflection. The Book of Proverbs is useful in the practical concerns of life. The Book of Psalms is useful in seasons of sacred musings.

*Minstrel monarch*—David. He was a *minstrel*—a player upon the harp. When Saul, the King of Israel, was troubled with an evil spirit, David played upon the harp so sweetly that the evil spirit departed from Saul. He was a *monarch*—he was anointed King over Israel. *Catholic*—universal; which rises superior to sectarian differences and embraces the whole world. *Catholic piety*—piety based on the principle of all religions, on reverence for and obedience to God.

*The Psalms...life*—If the air, which we breathe, is pure, our physical health is improved; if it is impure, our health is destroyed. Such is also the case with our spiritual life—the life of the soul. The soul will grow in vigour or be reduced in strength according

as the air, which it breathes, is pure or impure. Thoughts and feelings are the air which the soul breathes. If they are pure, the soul will grow in vigour. The Psalms, if they are always read and thoughts and feelings and thus invigorate our soul.

**Page 81.** *Make rich...soul*—ennoble the character of the soul; fill it with purity. *Make rich*—improve. See *Notes*, p. 98. *Genial*—kindly; not bigoted. *Generous*—large-hearted; not narrow and sectarian. *Proper*—appropriate. *Till they create...life*—till the ennobling influence of these sacred psalms fills our hearts with noble ideas and feelings and thus improves the tone of our moral being. *Habitual atmosphere*—the air which we breathe every day of our life. *Higher life*—the life of our soul, as opp. to the life of the body.

*Emotional drill*—the exercise or discipline of our emotions or noble feelings. *Grand*—so called on account of his sublime sentiments. *Heathen*—because he had not received the light of Christianity. *Enjoins*—inculcates. In the education of young men, musical training plays a very prominent part. Music makes one love what is good and eschew what is wicked.—*Plato*.

*Lofty-minded*—full of noble sentiments. *Polity*—refers to Plato's *Republic* or Ideal Commonwealth—a work which contains a complete exposition of all his principles. *Lofty-minded polity*—Plan of Government based on noble principles. *We British Christians*—this is sarcastic. *Pretensions*—claims to a higher civilisation and morality. *Latter times*—modern times when Science has banished Faith and Reason has usurped the throne of Feeling. *Backward to understand*—slow to realise the supreme importance of music and emotional drill because of our materialistic tendencies.

### CRITICAL QUESTIONS WITH ANSWERS.

**Q. 1.** Give the substance of Blackie's remarks on the book of Proverbs and the Book of Psalms.

**A.** The Book of Proverbs contains a variety of maxims of profound wisdom. As a guide through life...practical wisdom.

The book of Psalms is useful for seasons of meditation. The Psalms are calculated to infuse a spirit of catholic piety into the souls of the young. These Psalms ought...life.

**Q. 2.** Reproduce Blackie's remarks on High Ideals.

**A.** The carrying about with us high ideals of human conduct, ardently and powerfully expressed, is one of the best methods of acquiring moral excellence. Such texts may be selected from the sacred books of the East as well as of the West. They will effec-

tively guard us against the powers of evil. Pythagoras, Plato, Aristotle, Epictetus, Kalidas, Sakya Muni, and others will furnish us with many wise maxims. The Bible is the best storehouse of golden texts. The Psalms are specially recommended as likely to make young men deeply and liberally pious; they ought not only to be frequently read, but to be sung to their proper music. The lives of great and good men will also incite young men to follow after good and make them feel ashamed to do any kind of baseness. Every man may profit by the example of truly great men, if he is bent on making the most of himself and his circumstances. In this connection students should remember that moral excellence is not to be measured by a man's circumstances of life or by his fame, but by the moral difficulties he has overcome and the moral successes he has attained. The best men are often the poorest and humblest and the most unknown. Young men should avoid reading novels and take to such books as Plutarch's *Lives*, which give us living examples of the best and greatest men.

**Q. 3. Explain :—**(a) *Richter gives it as an excellent antidote...brighest.* (b) *Superstitious persons carry amulets...body-guard.* (c) *The Bible is a great literature in a small bulk.* (d) *These Psalms.. breathe as the breath of our higher life.*

**Q. 4. Write notes on :—***Dusty struggle. Tainted atmosphere of daily business. Above the seduction of showy and pretentious novelties. Persons of coarse moral fibre. Minstrel monarch. Catholic Piety. Emotional drill. Grand old heathen.*

**Para 14. Lives of great and good men. Analysis :—**The third method is to be familiar with the *Lives of Great and Good Men*. Their deeds will incite young men to follow after good and make them feel ashamed to do any kind of baseness. In this connection students should remember that moral excellence is not to be measured by a man's circumstances of life or his fame, but by the moral difficulties he has overcome and the moral successes he has attained. Young men should avoid reading novels and take to such books as Plutarch's *Lives*, which give us living examples of the best and greatest men. Facts are certainly more inciting than fiction.

*Perhaps...heroic pictures—*The first step towards making one's life truly noble is to store one's mind with sacred texts—noble moral precepts—which tell him *what he should do*. The second and more important step is to fill his mind with the history of great and good men who have shown in their lives *how to live* in accordance with these precepts. *Achievement—attainment. Heroic pictures—*

graphic descriptions of the lives of great and good men; life like accounts of great and good men. *It may be great*—Blackie uses the expression *may be*, because, to be great one should not only have *moral* excellence but *intellectual* eminence. *Early familiarity*—through knowledge from an early period of life. *Great and good men*—men who have attained high intellectual and moral eminence.

Cf. "Lives of great men all remind us"

"We can make our lives sublime."—*Longfellow*.

*So effective*—because an example produces a greater impression on the mind than a cartload of sermons.

There is no kind of sermon...*great man*—Blackie writes this passage while saying that an early familiarity with the lives of great and good men is the surest method of becoming good and perhaps great.

No teaching or preaching makes a man good and perhaps great so surely as the examples of great and good men.

*Here*—in an example. *The thing done*—the fact, i. e., living of a noble life, accomplished. *Of which...dreaming*—which we never fancied that we should ever be able to do.

*The voice*—refers to the examples of great men. The noble life, which the great man has lived, *tells* us, strongly appeals to us, to live an equally noble life. It may refer to conscience, the voice of God. *Potency*—irresistible power. *Voice of...waters*—the roar of the mighty ocean. *Many waters*—the great ocean. The noise of many waters is often compared in the Scriptures to the voice of the Lord, Cf. His voice is as the sound of *many waters*.—*Rev.* I heard a voice from heaven, as the *voice of many waters*—*Rev.* God's voice was like a *noise of many waters*.—Ezekiel. XLIII. 2.

*Go thou likewise*—A certain lawyer came to Christ and asked him what he should do to inherit eternal life. Christ said: A certain wayfarer was attacked and wounded by thieves. A priest came that way and, finding the wounded man, passed by on the other side. A Levite came and did the same. Then came a Samaritan, who carefully tended the wounded man. Which of these three asked Christ 'acted well?' The lawyer answered, He that shewed mercy on him. Then said Christ, *Go, and do thou likewise*.—*Luke X 37*.

*The voice speaks forth...do likewise*—Blackie writes this passage while dwelling on the effectiveness of the examples of good and great men.

When we see great and good things actually done by real men we are at once forcibly roused to follow their examples by our fellow-feeling, as if they were calling upon us, with a voice as powerful as that of the mighty ocean, to do as they have done:

*Why not*—Why should we not act like the good Samaritan—like the heroes? *No doubt...hero*—It is perfectly true that every man cannot perform great deeds like the heroes. *Heroic*—i. e., for the performance of heroic deeds. *You may...like it*—Though it is beyond your power to perform great deeds like the heroes, you may act, in your humble sphere, in the same noble spirit which inspired them. *If you...stage*—if your sphere of life be humble. *Planted*—placed..

Page 82. *Manhood*—used in its Latin sense of virtue, noble qualities. *Virtuous persistency*—firm determination to act nobly. *Bent on*—determined. *Most...himself*—the best use of every faculty he possesses. *Circumstances*—i. e., of life amidst which he is placed.

It is *achievements*—You would make a sad blunder if you estimate the moral worth, the intrinsic merit, of a man by the lofty sphere of life in which he moves, the grand scale on which he acts, or the loud acclamations with which his actions are applauded by an admiring world. It should be estimated by the moral excellence which he displays in his life. *Delusion*—mistake. *Greatness...stage*—exalted sphere. *Volume*—amount. *Sound*—loud praises. *Reverberate*—echo.

A *Moltke city*—The practical wisdom—which the great strategist Moltke displayed in drawing up his masterly plans of the campaign which humbled the pride of France and made Prussia the first power in Western Europe—is of the same nature as is displayed, though on a small scale, by the magistrate of a petty town when he has to perform a business of petty local interest—as planning a waterbill or a tax for the improvement of the city, and requires to be exercised with as much prudence, forethought and skill.

*Moltke*—Count von ; a great Prussian strategist. When war was declared between France and Germany in 1870, this great strategist prepared the most elaborate plan of a campaign that was ever entered upon. He was the presiding genius of those masterly operations which led up to the capture of Sedan and which ultimately culminated in the capitulation of Paris in 1871. B. 1800. D. 1895. *In council*—i. e., of war. *On the eve &c.*—when a great battle is about to take place. *Battle*—refers to the battle of Sedan in which Napoleon III., surrendered with 90,000 men to the Prussians.

**Shift...gravity**—Before the Franco-Prussian War, France was the leading power in Western Europe. But after the war, the political centre of gravity was shifted or transferred to Prussia; *i. e.*, Prussia became the foremost power in Europe. *Shift*—change; transfer. *Centre of gravity*—(*Mechanics*) that point of a body about which all its parts can be balanced. If the weight of any part of the body is increased and that of another part is lessened, the centre of gravity shifts or inclines towards the first part. Here the expression is used figuratively. At first the political centre of gravity (the seat of power, the political ascendancy) was very near France, *i. e.*, France was the foremost political power in the Continent and her voice swayed the councils of the continental powers. But the great Franco-Prussian War, which ended in the complete defeat of France, considerably increased the power (weight) of Prussia, and decreased the power (weight) of France and the result was that the political centre of gravity leaned towards or was shifted to Prussia and Prussia became the first power in the Continent. *Western...system*—*i. e.*, the political powers of the Continent. *Maxim...wisdom*—principle of prudence necessary in the practical concerns of life. *Practical wisdom*—the moral virtues which that great man Moltke have to exercise on such a great occasion are exactly the same as the virtues exhibited by a provost on an occasion of a much smaller importance. These virtues are :—(a) practical wisdom *i. e.*, a clever adaptation of means to ends (b) discrimination—*i. e.*, a shrewd or acute judgment in the choice of men and manners (c) tact *i. e.*, an adroit management of the men working with or under him ; and (d) delicacy *i. e.*, a mild but firm exercise of authority to keep discipline. These virtues are :—(a) practical wisdom *i. e.*, a shrewd or acute judgment in the choice of men and manners (c) tact *i. e.*, an adroit management of the men working with or under him ; and (d) delicacy *i. e.*, a mild but firm exercise of authority to keep discipline. *That...applied*—which is to be used. *As much*—the same amount (of wisdom) which was necessary in the case of Moltke. *Discrimination*—nice judgment. *Delicacy*—nicety ; thoughtful, consideration. *Tact*—ready power of doing what is required by circumstances. *Provost*—this is the title of the chief municipal Magistrates of Scotland equivalent to mayor in England ; a mayor ; the same as the chairman of an Indian municipality. *Provincial*—of a petty town. *Water-bill*—a bill for the purpose of levying a water-rate.

**That moral...unnoticed**—The moral excellence, which is



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**That moral...unnoticed**—The moral excellence, which is

displayed in the performance of the lowliest duties of which the great public has the least knowledge and to which it affords the least praise, is truly perfect ; for, the man who shows such excellence is not actuated by the desire of winning the applause of the world or of bringing any profit to himself. He performs his duty in his obscure sphere of life, inspired only by a genuine sense of duty. Cf.

Strongest minds  
Are often those of whom the noisy world  
Hears least.—*Wordsworth*.

Blackie writes this passage while remarking that moral excellence is not to be measured by a man's fame or circumstances of life, but by the moral difficulties he has overcome.

Those are perhaps the best men who have overcome the greatest moral difficulties in the humblest acts among the humblest men, themselves and their deeds being the least talked of ; for they do good things for the sake of doing good things and not from motives of fame, gain, or vanity.

*Humblest*—most lowly. *Spheres*—ranks of life. *Humblest spheres*—low homely duties of life. *Circles*—spheres of life. *Unnoticed*—obscure ; not known to fame.

Let us therefore, witnesses—Let every young man store up his mind with the heroic deeds of the great men of all ages and of all countries. Constant association with these noble spirits will enable him to mount up a few steps towards their excellence. He will be stimulated by their noble examples to walk in their footsteps and to do what is good and heroic. He will be ashamed to do any mean act before the very eyes of such a vast array of witnesses. These departed heroes, whose eyes are always turned upon him, will condemn his acts with speechless eloquence. Whenever he will be inclined to do a mean act, the recollection of their pure lives will fill him with shame and make him desist from the unworthy act.

Turn into—convert. Let our imaginations be converted into picture-galleries and walhallas, i. e., let them be filled with the pictures of the heroes and their heroic deeds. *Youthful*—because in youth our imaginations are full of vigour and can retain the pictures of a large number of illustrious heroes. *Picture-galleries*—As a large number of pictures are hung up in a large compartment for show, so let our imagination be filled with the pictures of the great deeds of the heroes.

*Walhallas*—(Scandinavian mythology) the palace of immortality, inhabited by the souls of heroes slain in battle. The word is

ordinarily spelt *Valhalla*. It is used figuratively to mean a hall or temple adorned with statues and memorials of a nation's heroes; specially the Pantheon in Bavaria consecrated to the illustrious dead of all Germany.

( Let us therefore turn...all places—Blackie writes this passage while dwelling on the necessity of an early familiarity with the lives of great and good men. The imaginations of young men filled with the examples of great and good men are compared to picture-galleries full of pictures and to Walhalla, or the palace where, according to Scandinavian mythology, the souls of heroes dwelt after death.

Let young men fill their minds with the examples of great and good men of all times and of all countries, as picture-galleries are hung with pictures of great and good men, and as Walhalla was supposed by the Scandinavians to have been inhabited by the souls of heroes after death.

*Incited*—stimulated; *Follow after good*—better, *follow good*. *In the direct view*—before the very presence—because these heroes are all present in the picture-gallery of our heart. *A cloud of witnesses*—a large number of witnesses. The expression is quoted from the Epistle of St. Paul. Cf. Seeing we are compassed about with so great a cloud of witnesses, let us lay aside the sin which doth beset us.

Would you...logomachy—If you are really anxious to understand what true faith is, you should never engage yourself in hair-splitting arguments—nice and utterly useless discussions about 'predestination' and 'free will,'—about which the Calvinists and Arminians fight so fiercely. You should thoroughly master the 11th chapter of St. Paul's Epistle to the Hebrews; and you will be saved forever from the bewildering mazes and labyrinths of theological discussions about words and nice points of doctrine. *Would*—if you wish to know. *Faith*—the substance of things hoped for, the evidence of things not seen—*Hebrews*. *Calvinists*—followers of John Calvin, a French theologian of the 16th century.

*The Arminians*—the followers of Arminius, a Dutch divine.

*Calvinists and Arminians*—the difference between these two sects are too minute to be accurately defined thus—(1) The Arminians hold that God from all eternity determined to save all who he foresaw would persevere in the faith; the Calvinists hold that God has chosen some from the beginning to whom he should impart faith and salvation.

(2) The Arminians hold that Christ atoned for the sin of all

men, but that those who believe partake of the benefit of that atonement. The Calvinists hold that the death of Christ is a sufficient sacrifice for the sins of the whole world; that some only believe and are saved arises from the perversity of the non-elect &c. (See Arts Calvinists and Arminians in Brande's Dictionary). To us the two doctrines seem essentially to be the same. But the Arminians and the Calvinists quarrelled over them fiercely and long religious persecutions ensued in consequence of them.

*Spilt straws*—engage in subtle and unprofitable discussions. *Points of doctrine*—tenets. Religion consists of two parts—dogmas and doctrines, and morality and piety. The former are barren and unprofitable and make the soul dry as the summer dust. The latter fill the garden of life with rich fruits and make our soul overflow with love and sympathy. Blackie advises us to lay aside theological dogmas and cultivate piety—the filial sentiments of veneration and love which we owe to the great Father who has created us all. *Digest*—take in by living assimilation; thoroughly master. *Eleventh chapter*—written by St. Paul to the Hebrews. It describes faith and its worthy fruits and says that without faith we cannot please God.

*Netted logomachy*—as snares covered with fine invisible nets are spread to entangle and catch birds or other animals, so these subtle discussions about theological words and nice points of doctrine, serve to destroy men's faith and bring about their moral death. Subtle and puzzling discussions about religious words and doctrines, like finely netted snares for catching birds. *Netted snares*—i. e., subtle discussions which serve to ensnare the soul and destroy its faith. *Theological logomachy*—(Gr. *Logos*—word, *mache* fight) disputations and controversies about theological words.

*Succinct summation*—a concise summary. *By concrete examples*—by giving a series of illustrations from the lives of the patriarchs of Old,—of Abel, Abraham, Jacob, Moses &c.—to show the worthy fruits produced by faith. This method is opp. to teaching by *abstract precepts*.

**Page 83.** *Richly studded*—splendidly adorned, as with stars; copiously illustrated. *Which...destitute*—which (concrete examples from history) are so rarely to be met with in the sermons of our modern preachers.

*When I see...grow*—True nobility of character can only spring from a deep conviction of the earnestness of life and a habit of looking upon men and things with reverent admiration. If our young men do not cultivate these virtues in the spring of life by

constantly studying the lives of good and great men, but waste their time in studying the distorted pictures of human follies with which the pages of our popular novelists are filled and thus learn to sneer at things and persons, they will turn out shallow and selfish men from whom no good can ever be expected

When I find young men leaning on sofas, with the best novels and dramas of the eminent novelists of the age, I am struck with awe and bewilderment. What form, of a life can be expected from them? Certainly, you can not expect from them the seriousness and devout admiration, which are the only sources from which true nobleness can grow. A young man, who is too much addicted to the reading of books containing the fribbles, oddities, and monstrosities of humanity, can have no true nobleness and devout admiration.

We are sorry to say that Blackie goes too far in his remark. Blackie's statement can not possibly stand the stern logic of facts. We can, on no probability, say that youngmen, who read novels can possess no true nobleness. Cf :—Blackie's own statement "Fairy tales and fictitious narratives of all kinds, of course, have their value, and may be wisely used in the culture of the imagination."

We can only reconcile the two statements by saying, that the former presents the evil aspect of novels, while the latter presents the good one. Any how, we must, frankly and honestly say, that the two statements are conflicting and seem rather contradictory.

*Lolling*—reclining at ease—lazily. *Grinning*—smiling scornfully. *Over*—while reading. *Sorry*—contemptible; wretched. *Caricatures*—pictures of the faults and follies of a man, so exaggerated as to appear ridiculous. *Humanity*—one of the greatest of modern novelists. He was born in Calcutta in 1811. His works are full of humour and irony. Social foibles are shown up and treated with quiet satire. His most famous works are, *Vanity Fair*, *The Newcomes*, *History of Henry Esmond*, *Pendennis*, *The virginians* &c. *Sneer*—show contempt by turning up the nose; speak derisively. *Seriousness*—earnestness. *Devout*—pious. *Seeds*—sources (from which anything springs). *Out of...grow*—a noble character can only be founded on seriousness &c.

*There is...bracing*—When we read the novels of Thackeray, we scarcely derive any benefit. His bad characters—his villains—exercise a positively chilling influence upon our mind. They are so depraved and heartless that constant association with them

makes us believe that all human purpose and conduct are directed wholly by self-interest or self-indulgence—that rectitude of conduct, purity of character, moral excellence &c. are idle phrases with which the cleverer people of this world impose upon the fools and simpletons. His good characters—his heroes—are of no great worth, it is true they are lovable but they are feeble and sometimes very silly creatures. His bad characters poison our hearts; his good ones fail to quicken our noble feelings and give us strength for the moral battle of life. The former destroy our faith in goodness and virtue. The latter fail to inspire us with virtuous energy.

*Feeble amiability &c.*—His characters are *amiable*, not because they have the positive quality of virtuous energy, but simply because they are not vicious—a negative quality. They are *feeble*, because they do not possess the noble virtues of courage, resolution, perseverance &c. Their amiability is due not to the strength, but to the weakness, of their character. *Is free from*—does not possess. *Depressing*—degrading; opp. to ennobling; cheering. *Ones*—characters. *Is...anything but*—is surely not. *Bracing*—invigorating; inspiring. They do not give us strength to fight the moral battle of life.

*In...hands*—very popular. *Fallen...shade*—which has now lost its popularity. *Plutarch*—a Greek biographer. He was born at Chaeroneia in Bœotia. His best known work is his *Parallel Lives* of 46 Greeks and Romans. See notes Page 88.

*Here you.. made*—In this noble biography, which may be read with advantage by the young and the old, you will find all the noble virtues, out of which greatness is formed, illustrated in the lives of the heroes. *Living examples*—men who actually lived and moved in this world and enriched it by their noble deeds—not fictitious characters. *Rich*—abounding in all sorts of noble virtues. *Various*—different. Plutarch portrays the lives of kings and generals, statesmen and legislators, patriots and administrators, authors and orators, who possessed in an eminent degree the various virtues of life. *Very stuff*—the right materials; noble virtues. *Human efficiency*—able and great men. *Efficiency*—effective or successful life.

*Our accurate...Bœotian*—The works of the eminent historians—Grote, Arnold, Thirlwall, Niebhuhr &c., which are characterised by careful research and thorough accuracy, do not afford much help, when compared with the admirable *Lives* of Plutarch, in forming the character of young men. The *accurate* historian gives

*all* the facts of history however minute. *Plutarch* shows a natural inborn tendency for *all* forms of human greatness and selects from the pages of history only those facts that are calculated to ennoble our character, inspire us with virtuous energy and kindle in us a spirit to walk in the footsteps of the great heroes. The *critical* historian displays a remarkable acuteness in sifting true from false historic evidence and mercilessly exposes all the faults and follies of the historical characters. Plutarch never harshly criticises and exposes the failings of his heroes, because he knows that such failings are common to the whole human race.

*Have...value*—do not serve the purpose of training and improving our mind. *Set against*—compared with. *Fine*—delicate. *Instinct*—natural tendency. *For...greatness*—to select out of a number of historical characters only those that are calculated to ennoble our hearts, *Genial...weakness*—Plutarch never passes harsh judgments upon the failings of his heroes, because he knows that to err is human. *Shine out*—are displayed. *Conspicuously*—prominently.

*Classical picture-gallery*—the famous biography which contains the lives of the great and good men of Greece and Rome. Plutarch's *Lives* is called *classical*, because it describes the history of the famous heroes of ancient Greece and Rome. It is called a *picture-gallery*, because it displays brilliant pictures (vividly portrays the lives) of forty-six Greek and Roman heroes. *Classical*—(L. *classicus* relating to the classes of the Roman people) pertaining to the ancient Greeks and Romans. *Picture-gallery*—a gallery (a large apartment) devoted to the exhibition of pictures. The biography of Plutarch is very aptly called a picture-gallery because it gives vivid pictures of forty-six Greeks and Romans. *Rare*—possessing rare abilities—extraordinary talents. So Ben Jonson was called *Rare* Ben Jonson. *Boeotian*—a native of *Bœotia*; refers to Plutarch, who was born in Bœotia, in 50 A. D.

Under Ammonius, a reputable teacher at Delphi, Plutarch was made acquainted with philosophy and mathematics. His abilities were, in time, admired by the emperor Trajan, who honoured him with the office of a consul, and was made Governor of Illyricum. After the death of the imperial benefactor he removed from Rome to Chæronea, where he died at an advanced age in the 120th year of the Christian era.

*Bœotia*—a district in Greece noted for its moist atmosphere and the dulness of its inhabitants; hence Boeotian also means, stupid, dull. *Fribbles*—frivolities. *Oddities*—whims.



Page 84. *Monstrosities of humanity*—men living the most unnatural lives. *Set forth*—described. *Fictitious narratives*—works of fiction which deal with *imaginary* characters, as opp. to the *real blood and bone* of human heroism which forms the material of biography.

*Real blood...heroism*—examples of heroism performed by men who actually lived in this world and not by fictitious character portrayed in the pages of novels; men of real blood and bone, and not the diseased productions or unreal phantoms created by the imagination of the novelists. *Select...biography*—Biography does not indiscriminately take its materials from history but carefully selects only such characters as are likely to improve and enrich our moral character.

*An . Pericles*—a noble-hearted man like Pericles the greatest statesman that Greece ever produced. *Pericles*—The greatest of Athenian statesman, flourished about the middle of the fifth century, (495-425. B. C.) During his administration of 40 years, Athens rose to the highest pitch of her prosperity. So many illustrious writers and artists flourished in his time that the "Age of Pericles" had passed into a proverb. He died of the great plague which devastated Athens about B. C. 425. *Magnanimity*—greatness of heart which not only led him to forgive, but to treat with politeness the man who had abused him in vile language. *Scurrilous*—vile. *Reviler*—one who abuses others. Once a mean-minded vulgar wretch met Pericles in the morning and began to abuse him in no measured language. He dogged his steps all day long and poured upon him torrents of abuse. At night when this creature was about to retire, Pericles ordered one of his servants to take a lamp and show him the way home.

*An Athenian Pericles...home*—is taken from Plutarch :—"Once after being reviled all day long in his own hearing by some vile and abandoned fellow in the open market-place where he was engaged in the despatch of some urgent affair, he continued his business in perfect silence, and in the evening returned home composedly, the man still dogging him at the heels, and pelting him all the way with abuse and foul language; and stepping into his house, it being by this time dark, he ordered one of his servants to take a light, and to go along with the man and see him safe home."—*Clough's Translation. Life of Pericles page 109.*

*Luther...cardinals*—Luther, the greatest of the Protestant reformers, showed the height of human heroism, when—armed with a perfect knowledge of the Holy Gospel, swayed by the sublime

spiritual powers which God gives to the finer and abler spirits whom He calls to do His special work in this world, and defying all dangers,—he boldly attended the diet at Worms to which he had been summoned by Charles V., Emperor of Germany in 1521. Here he faced a phalanx of fierce opponents. Learning, genius, grandeur, rank and power stood arrayed against him. In the presence of the Emperor, the assembled powers of Germany, and the whole host of cardinals sent by Pope Leo X., Luther firmly held his ground and refused to retract the doctrines of reform which he had advocated. To initiate and carry out the work of Reformation, which was destined to renew the face of Europe, in the face of the fierce opposition of kaisers and cardinals, was a task of Titanic magnitude. The heroic courage, with which Luther,—a Titan in intellectual robustness, moral strength, and character—bared his breast to receive the thunders of the Vatican and the lightnings of the imperial wrath, is sublime in the highest degree and calls forth the warmest feelings of admiration.

*Having...of peace*—being completely fortified with a thorough and accurate knowledge of the Gospel—which contains an account of the life and religion of Christ—the Prince of Peace. This description is taken from St. Paul's epistle to the Ephesians, wherein he describes the armour of a true Christian. Cf. Put on the whole armour of God that ye may be able to stand against the wiles of the devil. Have your loins girt about with truth, *your feet shod with the preparation of the gospel of peace*; and take *the sword of the spirit*, which is the word of God.

*Feet shod*—because he was to march against kaisers and cardinals. *Gospel of peace*—the religion which preaches 'Glory to God in the highest, and on earth peace, and good will among men.' *The sword...Spirit*—a perfect knowledge of the Gospel, which is the word of God. The expression comes from *Ephesians*, VI. 15 &c. (Where St. Paul describes the armour of God):—(14). "Stand therefore, having your loins girt about with truth and having on the breastplate of righteousness. (15) And your feet shod with the preparation of the gospel of peace. (16) Above, all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. (17) And take the helmet of salvation, and the sword of the Spirit which is the word of God." *Marching &c.*—refers to his going to the diet (imperial council) at Worms. *Cheerful confidence*—he was not at all moved by the threats of his enemies or the anxiety of his friends. The peace of the countenance of the Lord shone upon his heart and made him cheerful and

confident of success. *Embattled array*—i. e., hostile band. *Kaiser*—(corrupted from *Caesar*) the title of the German Emperor. *Cardinals*—ecclesiastical princes who constitute the council of the Pope.

*Pastor Oberlin...paradise*—Oberlin was the Protestant pastor of Wildbach, a wild mountainous district in Alsace. The district was a barren waste land. The inhabitants were sunk in poverty and ignorance—in a condition bordering upon barbarism. Oberlin devoted his whole life to promote the education and general prosperity of the people. For nearly sixty years, he laboured among the people, creating industry and happiness where he had found ignorance and barbarism. Hopes of high ecclesiastical preferments could not tempt him from his noble and philanthropic work in his lowly sphere of life. He was animated in all his actions by the most pure and disinterested piety. He reclaimed waste lands, made roads, established schools, and printed books for the use of the people. Notwithstanding the humble sphere in which his days were spent, his fame as a philanthropist has extended over the world and his example has stimulated many. Born in 1749. D. 1826.

*A Pastor Oberlin...young*—We may also mark the career of the great philanthropist Oberlin. Leaving behind him the pleasing temptations attending the life of a citizen, he went deep into the quagmire of ignorance and superstition into which the barbarous inhabitants of Alsace and Lorraine were sunk, and within the space of 59 years transformed them into an "earthly" paradise. These, says Blackie, are great permanent facts, which should easily find entrance into the hearts of the young.

*Parish*—a place committed to the charge of a priest or vicar. *Alcace*—on the Rhine. *Flinging...him*—giving up. *Bland allurements*—fascinating prospects. *Metropolitan preferment*—some high ecclesiastical dignity in the capital city—Paris. *Diocese*—the district under the charge of a bishop. *Moral paradise*—he greatly improved the morality of the people by establishing schools &c.

*Physical paradise*—He converted the wild and sterile place into a lovely, leafy, snug and comfortable village—a physical paradise—by building decent houses, introducing agriculture and different kinds of industry, planting trees, making roads, building bridges.

*Stereotyped Facts*—unalterable truths; stern realities; (from a Greek word meaning *solid*; a metaphor from printing with *solid* or fixed, and not with movable type.) *Drive...goads*—As a goad (a pointed instrument to urge on a beast) excites a beast to move.

faster when it happens to move slowly, so these stern realities, these glorious deeds of the great and good men, should constantly stimulate us, when our hearts fail us, to make strenuous exertions to imitate their examples ; make a deep indelible impression upon. *Contradict a fact*—prove a fact to be untrue by a cart-load of false reasonings. A fact is like a mathematical truth and can not be proved to be false. If a man cries himself hoarse, he cannot prove that two *plus* two is not four.

**The best fictions...nothingness**—As froth or bubbles, which have no substance or solidity, exhibit a prismatic-play of beautiful colours when floating in the air, but burst and vanish at the slightest breath of air, so novels and romances, which are not based upon *facts* and have not the solidity of a deep moral purpose, may give you intellectual pleasure by their artistic plot or composition, but will prove utterly worthless as moral guides when you come across the most trifling difficulties of real life.

Blackie writes this passage while advising young men not to read novels but to study lives and histories.

The best novels, not written expressly to make us highly moral, may delight us at the time of reading by their well-drawn characters and clever plots, but will not enable us to overcome even the pettiest moral difficulty ; just as bubbles of water reflecting all the colours of the rainbow are charming to look at for a time, but break in pieces and disappear at the first touch of wind.

*Fictions*—novels and romances ; opp. to *facts*. *Without...significance*—which have not a high moral purpose. *Beneath*—underlying the novels. *Iridescent*—(L. *Iris*—a rainbow) having colours like the rainbow. *Froth*—e. g., soap bubbles ; used figuratively for utterly worthless things. *Now*—when floating in the air. *Puff of air*—gust of wind ; slight difficulty in life. *Blows &c.*—causes to burst and disappear ; proves to be utterly worthless.

### CRITICAL QUESTIONS WITH ANSWERS.

**Q. 1. What are the evil effects of reading novels ?**

**A.** Novels generally present sorry caricatures—the fribbles, oddities, and monstrosities of humanity. They lay the axe at the root of seriousness and devout admiration which are the only seeds out of which true nobleness can be expected to grow. They teach us the pernicious habit of sneering at persons and things. They exercise a depressing influence upon our hearts by portraying only the vices and follies of heartless men and women and make us despair of ever being able to attain moral excellence ourselves.

The best fictions without a deep moral significance beneath, are like iridescent froth.

**Q. 2. Explain the importance of studying biographies.**

A. There is no surer method of becoming good...*do likewise*. Every man may profit by the example...circumstances. Let us therefore turn our...cloud of witnesses. *Vide* Text, pp. 81-82.

**Q. 3. Give the gist of Blackie's remarks on Plutarch's *Lives*.**

A. Plutarch's *Lives* is a classical picture-gallery. It gives you, in the shape of living examples of the most rich and various type, the very stuff from which...ever be made. It displays a fine instinct for all true human greatness and a genial sympathy with all human weakness. It makes you familiar with the real blood and bone of human heroism.

**Q. 4. Comment on Blackie's estimate of Thackeray as a novelist.**

A. Thackeray has been charged with cynicism—with painting caricatures of humanity. But the charge is unfounded. Though his humour is trenchant, it causes as little pain as that of Sidney Smith. Of all his works, *Vanity Fair* alone might bear out the charge, but a careful reading will perceive the kindly heart that is beating under the severest sentence and the most caustic irony. Thackeray always elevates the heart above the head, the emotions above the intellect. The chief characteristics of his writings are mellowness of tone, maturity of thought, kindliness and generosity of sentiment.—*Shaw*.

**Q. 5. Explain:—**(a) *The voice speaks forth to us...Go thou and do likewise.* (b) *It is altogether a delusion...their achievements.* (c) *A Moltke in council...improvement of the city.* (d) *That moral heroism is often the greatest...unnoticed.* (e) *Let us turn our youthful...a cloud of witnesses.* (f) *Would you know what faith...theological logomachy.* (g) *Here you have...human efficiency must ever be made.*

**Q. 6. Write notes on:—***To shift the centre of gravity. Picture-galleries and Walhallas. Calvinists and Arminians. Classical picture-gallery. Rare old Boeotian. Real blood and bone of human heroism: Feed shod with the gospel of peace. Sword of the spirit. An Athenian Pericles...home. A German. Luther...cardinals. A Pastor Oberlin...paradise. Stereotyped Facts. Drive themselves like goads. Iridescent froth.*

**Para 15. Association with Great Men. Analysis:—**The fourth method is to come in *Contact with Great and Good Men*. A living great man quickly and irresistibly influences us, whereas

the influence of books is feeble and indirect. Young men should always mix with their betters, and avoid low company, remembering that if they cannot improve their bad companions, they will certainly be degraded by them to their low level.

*Better*—far more effective. *Mirror*—examples set for imitation. *Mirror of greatness*—pictures of great men as painted in the pages of biographies; as in a mirror you do not see the real thing itself, but an image or reflection of it, so in a biography you do not see the great man himself as he really was, but his reflection—as he is described by the biographer. *Living influence &c.*—stimulating influence, produced upon us by personal contact with living great men. *Of coming...them*—i.e., of their personal acquaintance. *Clever machinery*—ingenious contrivance. *Stirring...nature*—stimulating our higher nature to imitate the example of the great and good men. *They act...feebly*—They do not produce a strong and direct, but a weak and indirect, influence—as reflected heat or light does.

*They may be...heart*—Biographies may be very badly written, may be full of crude judgments and party predilections. They may not touch your heart. You may not feel inclined to read them. You may leave them unread amid the dust and cobwebs of the upper shelves of the library. Thus these biographies may fail to produce even the indirect and feeble influence which they are expected to produce. *Remote*—away from your reach. *Not on...table*—not a subject of constant study. *Very far...heart*—not an object which you love.

*But a living...escape*—But such is not the case with a living great man. If you have the good fortune of coming into contact with him in the course of your career, he will be sure to affect you in a noble way. His God given genius will act upon you like an electric shock. He possesses an irresistible power of kindling other souls with the fire of his own convictions—a power from the magic influence of which you cannot escape. *Great*—morally great. *Coming...path*—with whom you happen to become acquainted.

Page 85. *Electric influence*—an instantaneous and irresistible power like that of an electric shock. The influence of these morally great men acts upon the youthful hearts as instantaneously as the power of electricity is communicated to the telegraph wires. *Can not escape*—must feel. *That is, of course...way*—provided that you have the power of appreciating what is great and good. Just as electricity does not pass through several things which are non-conductors, so greatness cannot act upon several persons who are of an utterly depraved nature. *Capable &c.*—susceptible of moral

influence: *The blind &c.*—those who are morally blind or morally dead—dead to all noble impulses—can neither see nor feel moral greatness.

*Reputable*—respectable. *In their way*—according to their own standard or in their own estimation. *Epiphany of a Christ*—appearance of a great moral teacher like Christ. *Epiphany*—(Gr. *epi* upon, *phaino* to show) is a church festival celebrated in commemoration of the appearance of Christ to the philosophers of the East.

*The epiphany...devil*—That is, the appearance of a man like Christ can only induce the proverbial Scriptural remark 'he hath a devil'. This remark, though not applicable in the case of Christ; as he fully exemplified by his teachings and works, that the devil and the wand of Mercury had no part whatever in the grand New Testament Dispensation, is certainly applicable to a young man who presents himself before the public in a garb of "borrowed gold composed".

*There is...devil*—*There is a class of men—a very respectable class in their own way—whose natures are so base, so depraved, so utterly lost to all religious emotions, so sunk in vice, that they are completely incapable of appreciating religious and moral greatness. The appearance of the Heaven's Anointed, His sublime spiritual character and His miraculous doings will fail to affect their coarse, vulgar minds with enthusiasm and will only call forth the remark, 'He hath a devil'—He is not inspired by God, but is possessed by a devil. So when John the Baptist came to preach repentance of sin to a generation of sinners and prepare the way for the Prince of Peace, when his sublime eloquence thrilled the hearts of the people with strange feelings of awe, they cried out—He hath a devil. (Cf. Luke, vii. 33). When Christ came and spoke words of deep moral significance—when he called himself the good shepherd who had come to give his life for the sheep—a life which he had power to lay down and take up again—many of the people said, He hath a devil; why hear ye him? (John, x. 20).*

*Supposing...Pharisees*—Taking for granted that you do not belong to the class of those heartless persons who pretend to superior knowledge in matters of law and morality and superior sanctity in matters of religion.

*Scribes*—a class of people among the Jews who copied and expounded the law. But subsequently (in Christ's time) they degenerated into mere pedants utterly heartless and godless. *Pharisees*—a sect among the Jews, noted for a strict observance

of rules and ceremonies. The Scribes paid the greatest attention to *laws and doctrines*, the Pharisees to *rites and ceremonies*. *Starting...life*—beginning your career of life. *Reverential receptiveness*—capacity for receiving moral and spiritual truths in a devout spirit. *Delicate sensibility*—fine feelings *Well-conditioned youth*—a young man with a docile and teachable disposition. *Blessing*—happiness. *Come...with*—become personally acquainted with. *Truly*—i. e., morally. *The closer...better*—the deeper the intimacy, the more you will profit by it.

*For it is...excellences*—For, a man, who has only intellectual cleverness, becomes less attractive the more intimate you become with him. Not so a man who possesses moral nobility. His character displays newer beauties the more familiar you become with him.

*To have felt...Scotch*—To be deeply inspired with a warm sympathy for all mankind by the electric influence of such morally great men as Chalmers, Macleod, Bunsen &c., will afford you greater help in forming your character and ennobling your mind than the profound wisdom displayed in the works of the Greeks, the vast learning for which the Germans are so famous, and the sound common sense which characterizes the Scotch.

*Thrill*—quickenng influence. *Fervid humanity*—warm sympathy. *Shoot...veins*—i. e., proudly affect your moral nature. *At the touch of*—when you become personally acquainted with.

*Chalmers*—an eminent Scotch divine. Scotland never produced a greater or more lovable soul. He was professor of moral philosophy in the University of St. Andrews. For some time also he was professor of divinity in the university of Edinburgh; born, 1780, died 1847. *Macleod*—Rev. Norman Macleod, a Scotch divine. (1812—1872). He was a presbyterian minister, a theologian writer. He was one of her Majesty's chaplains, and the editor of *Good Words*. *Bunsen*—A diplomatist, theologian and philologist and philologist, was educated at the university of Gottingen, where he greatly distinguished himself as a classical scholar. He has written a great many works: but he is best known in England by his "Egypt's place in history". Born in 1791 at Corbach; and died in 1868 see Text page 50. *Fine susceptibility*—delicate feelings. *Is worth more*—will do more good. *Learning of the Germans*—The books written by German authors which are so full of scholarly erudition: e. g., Schmidt's Greece, Mommsen's Rome &c. *Sagacity of the Scotch*—the worldly wisdom or shrewdness exhibited by Scotch authors. Among these shrewd writers may be



mentioned Hume, Smollett, Adam Smith, Sir W. Scott. &c., *Sagacity*—sound common sense or canniness of the Scotch.

*After such a...true vine*—When your moral nature has been aroused and enriched and purified by a personal friendship with these morally great men, you can very well afford to disregard the malicious and sarcastic remarks of the small wits as well as the grave admonitions of the older teachers. The wittlings might scoff at you for being a hero-worshipper. The old teachers might censure you for abandoning the ways of your people. But you need not be ashamed or frightened. For, you know the character of the persons whom you have chosen as your moral guides, and you believe in them because you are personally acquainted with them. Your moral nature becomes full of strength, because you are drawing your moral wisdom from teachers of the moral excellence.

*Vivific*—life-giving. *Light*—frivolous. *Wittlings*—inferior wits. The word expresses contempt. *Sneer*—laugh at ; ridicule. *As they please*—to their heart's content.

*Gamaliel*—learned men like Gamaliel. He was a learned Pharisee of the time of Christ, a famous Doctor of the Law, and a member of the Sanhedrim. When the Apostles were imprisoned by the High-priest for preaching the Gospel, Gamaliel advised him not to molest the Apostles, because if their religion be of man, it would come to nought ; if it be of God, to fight against it would be to fight against God—*Acts. V. 5. In acts XXII. 3.* he is spoken of as the preceptor of St. Paul. *The grave Gamaliels*.—Ceremonious learned men like the Pharisee doctor of laws, Gamaliel.

*Frown*—show their displeasure. *Know*—have a thorough knowledge of the character of the men. *Believed*—put your trust as moral guides. *And you believe...seen*—the reason of your putting your faith in them is that you are personally acquainted with them. *Growth*—growth of wisdom ; you make a very satisfactory progress in the acquisition of moral excellence. *Veins*—i. e., moral nature. *Sap*—i. e., moral strength and wisdom. *Have been engrafted &c.* have felt the living influence of ; have personal intercourse with. *To engraft*—to insert, as a scion of one tree in another for propagation. *True vine*—a man of true moral worth. *True vines* bear sweet fruits, as opp. to *wild* or *sour* vines—the grapes of which have an acid taste.

*And if it...surrounded*—If you have not the good fortune to be personally acquainted with a great man, do not think that you are left without a compass to guide you in the voyage of life. It is still in your power to determine the moral influences that are to

guide you. So long as you choose your company with discretion and avoid keeping low company, you will not loose yourself in the chaos of moral degradation. *Come under*—be subject to. *Genial expansive sun*—As the rays of the sun develop the seeds into plants and flowers, so the influence of a great moral teacher develops the germs of virtue in our soul into worthy moral actions.

: *Page 86. Left to chance*—left without a moral guide. *In—in* respect of ; with regard to.

*Contagion*—degrading effect produced by coming into contact with. *Ban*—(lit., to curse) make a solemn promise never to keep evil company. *Voluntarily*—of your own accord. *Marching &c.*—associating with.

*Remember that...contact*—You should always bear in mind that if a man's physical constitution is weak, the poison he catches from a diseased person will operate upon him more powerfully than upon a man who has a very strong constitution. Indians, who have a weaker constitution, fall readier victims to plague and other infectious diseases than Englishmen who have a stronger constitution and greater powers of resistance. Such is also the case in the moral world. Evil company will produce greater mischief upon a man who is devoid of moral strength than upon one who has a greater strength of character. [This is not borne out by experience. In a cholera epidemic, men of a robust and vigorous health catch the contagion than persons of a weak or feeble health.]

*Moral contagion...comes in contact*—Blackie writes this passage while dwelling on the evils of bad company.

Just as a weak man is more likely to get ill of, and will suffer more from, a catching disease than a strong man, so a man of weak character is more likely to become worse and will be degraded more than a man of strong character by keeping bad company. Bad company is compared to plague, small-pox, or cholera, and the influence of the former to the infection.

*Moral contagion*—*Contagion* is the transmission of a disease from one person to another, by direct or indirect contact. *Moral contagion* is the transmission of one vice from one person to another by direct or indirect contact. *Infectious*—contagious. *Physical*—bodily. *Borrows*—derives. *Strength*—power of affecting the person. *Weakness*—want of moral strength or stamina. *Subject...contact*—a person who is under the influence of the moral contagion.

*You might...for it*—If you go to the tainted haunts of dissipation, the strength of your character will enable you to come ;

'off without any stain upon your moral nature. *Go about*—associate with. The word *harlot* is derived from *horelet*—a little hire-ling. *Varlet* is another form of the word. *Nothing* is used adverbially. *Be nothing...it*—without being at all affected by the evil company. *As it is*—considering how impure our hearts are. *Weakness...flesh*—the weakness of man's moral nature to resist sensual temptations. *The peculiar...puberty*—the strength of evil passions at the period when one attains physical maturity. *Puberty*—i. e., youth. *Sacred vow*—a solemn resolution. *Haunts*—resorts.

*Na...species*—No amount of nervous activity and momentary pleasure, arising from debauchery and sensuality, can possibly make good and be a compensation for the moral degradation, which is slowly but surely infused by constant and close familiarity with the outcasts of society. A man is judged by the company he keeps. ( Cf :—Blackie's remark on page 22. "A man vocabulary ...keep"). *Hillarious*—mirthful : boisterous. *Sensuous*—sensual. *Lustihood*—gratification of our lustful passions. *Degradation*—debasement. *Tolerant*—compromising ; humiliating. *Abandoned &c.*—outcasts of society. *Than can...vice*—Vice should never be treated with leniency or indulgence.

*We may...the sin*—We may sympathise with the sinner, nay, it is our sacred duty to do so, for he is our brother—the son of our Heavenly Father. But we ought always to hate sin. We ought never to treat it with leniency or indulgence. He, who sports with sin, plays with a glittering but deadly serpent. There is no knowing when the mortal enemy will give him the fatal bite with its fierce fangs. *Sport with...sin*—talk of vice lightly or in a jesting manner.

*In this regard*—In reference to this matter—sporting with sin. The reference in the text is to the *illicit amour* which rendered *Burn's* circumstances perplexing. In consequence of which he was about to emigrate to the West-Indies, when a publication of a volume of his poems was left the only source for keeping in his native land. *What happened to*—the terrible fate which overtook Burns. His habits of dissipation destroyed the manliness of his character, caused him to be flung out of the society which he was born to instruct and ornament, and cut him off in the prime of life.

· *Robert Burns*—the greatest lyric poet of Scotland, was the son of a small farmer settled in Ayrshire. He received a common education, during the progress of which he was employed in rustic labour. By application, however, he added to his mental acquirements some knowledge of the French language and mathematics,

besides cultivating an acquaintance with a few of the English poets. He was born in the parish of Alloway, near Ayr, 1759, and died in 1796. Many of his letters are as remarkable for the originality of their sentiments as for the vigour of their style of composition.

*He knew...performance*—Burns preached in noble verses the noble virtues of truth, temperance, purity of life &c. But in real life he miserably fell short of the noble standard he held up for our imitation. His drunken habits betrayed him into all sorts of low vices.

*Preach*—i. e., about morality and religion. *His practice*—what he actually did in life; his conduct. *Miserable*—exceedingly mean. *Step*—incident of his life. *Terrible*—severe. *Sarcastic*—caustic; full of bitter irony. *Pliny*—There were two Plinys; the Elder wrote on natural history, died A. D. 79. and the Younger was an orator and author. The Elder Pliny is meant here.

*There is ..man*—Man, when he is endowed with the moral virtues of truth, purity &c., is a god-like being; but when he is devoid of these heavenly virtues and lives a sensual life, he is a beast in a human form. Man with good moral principles is like a heavenly being without moral principles is worse than a brute.

*Proud*—noble, *Paltry*—mean. Cf.

Man is a very worm by birth,  
Vile reptile, weak and wan,  
Awhile he crawls upon the earth,  
Then sinks to earth again.—*Pope*.  
How poor, how rich, how abject, how august,  
How complicate, how wonderful is man!—*Young*.

Page 87, *Mischanceful*—unfortunate. *Hot blood*—strong passions. *High-pressure vitality*—impetuous impulsive nature; fast life, living in continual excitement. The metaphor is borrowed from steam-engines which are classed as high-pressure or low-pressure engines. *Palliate*—soften down the enormity of your follies. Burns had strong passions, but he had his lofty genius to extenuate his sensuous indulgences. *Inferiors*—from a moral point of view. *Seize*—avail yourself of. *Apt occasion*—fitting opportunity. *Draw...level*—make them as good as yourself. *Love*—sympathy. *They...theirs*—their corrupt company and example will assuredly degrade your moral nature.

### CRITICAL QUESTIONS WITH ANSWERS.

Q. 1. What are the evil effects associating with low company?

A. Low company corrupts our moral nature. As a man may catch the most virulent poison by coming into contact with a person, who is suffering from infectious diseases, so a man may contract the most wicked habits by associating with men of depraved character. If a man has a pure character like Christ, he may go about with wicked people and sanctify their lives by his own holiness. But we are frail beings; our moral strength is not sufficient to resist the degrading influence of low company. We should, therefore, avoid evil company altogether. The example of Burns, whose fine poetic nature was utterly degraded by excessive indulgence in the pleasures of the bottle, ought to warn us off the rock of self-indulgence.

**Q. 2. What are the beneficial effects of associating with good men?**

A. Living great men carry with them an electric influence which few men can resist. They are the light of the world. Their noble lives and pure thoughts dispel our ignorance even as the refulgent sun dispels the darkness of night. As the genial rays of the sun develop the seeds into plants and flowers, so their beneficent influence causes the seeds of virtue in our hearts to germinate and develop into noble actions. They are the salt of the earth. They prevent our moral nature from being corrupted.

**Q. 3. Reproduce Blackie's remark on Association with Great and Good Men.**

A. The influence of living great and good men upon our nature is very great. A living great man quickly and irresistibly influences us, whereas the influence of books and texts is feeble and indirect. If young men cannot associate with great and good men, they can at least avoid bad men whose association is demoralising indeed. They should make a sacred vow, on no occasion and on no account to keep company with persons who will lead them into bad places. Young men should always mix with their betters and avoid low company, remembering that if they cannot improve their bad companions, they will certainly be degraded by them to their low level.

**Q. 4. Explain :—**(a) *The epiphany of a Christ will excite... He hath a devil.* (b) *After such a vivific influence...the stem of a true vine.* (c) *There is nothing more proud or more paltry, than man.*

**Q. 5. Write notes on :—***Mirror of greatness. The Scribes and Pharisees. Grave Gamaliels. Engrafted into the stem of a true vine. High-pressure vitality. Mischanceful bird. Books act*

*indirectly. If you are capable of being affected in a noble way. We must not sport with sin. Remembered what happened to Robert Burns. Chalmers. Macleod.*

**Para 16. Moral Self-review. Analysis ;—**The fifth method is *Moral Self-Review*. We should fix appointed times for judging the morality of our own actions. We must settle our accounts daily with God and with our souls. No man will ever attain moral excellence without examining his own actions and determining to improve himself in stated periods of solitude. A part at least of Sunday should be devoted to moral self-review. The steadiness and sobriety of the Scotch are due to their serious and thoughtful observance of Sundays.

**Men may...random—**There are various works in which a man may engage himself. He may take up any work he likes, only let him have a fixed purpose in life ; for a life without a definite aim more befits a brute than a rational creature.

Blackie quotes this passage from the German poet, Goethe, while advising young men to review their actions at fixed times.

Men may do many kinds of work, but they must live in a steady and regular manner. An aimless, irregular life is not at all likely to make a man moral.

**Men may...things—**Men may occupy themselves in various ways. *Bard of Weimar—Goethe*. He lived the greater portion of his life at Weimar, a town in Germany. *Only—*Though a man is allowed free choice to engage himself in different ways, the poet makes this reservation, viz., he must have a definite purpose. *At random—*without a fixed purpose. *If you...random—*if you wish to live a steady and regular life with a fixed purpose. *Set—fixed. Calling...account—*making a review of your past life ; carefully examining your own actions ; judging the goodness and badness of your past actions in your own mind ; moral self-review.

**Commercial transactions—**mercantile business. *Safe-guard—preventive. Run long accounts—*keep accounts unadjusted for a long time. *Strike...balances—*adjust accounts. *Set seasons—*fixed intervals.

**Exactly so...souls—**As in commercial transactions, we have periodical adjustments of accounts, so in moral affairs we should, at fixed periods, examine our actions to see whether we are gaining in moral virtues or not. God has given us many powers and faculties. We are responsible to Him for making a good use of these powers. We should therefore hold periodical examinations

with a 'view to' find out whether we are properly discharging our duties to God and to our own selves.

*The best charts...them*—A sailor may have in his possession the best charts and compasses, but he will derive no benefit from them unless he is accustomed to use them regularly ; so a man may have the best moral guides, but he will reap little advantage from them unless he takes special care to see whether he is acting in accordance with their advice. *Charts*—marine maps ; moral aids. *Compass*—an instrument for determining direction ; figuratively used for moral guides, lives of great and good men, &c., that point us the path of life that we should follow. *Get into...habit*—accustom himself to the practice of.

*In this view*—for this purpose of moral self-review. *Illustrious*—well-known. *Pythagoreans*—followers of Pythagoras. *Who were...school*—The Pythagoreans were not only a sect of philosophers who taught arts and sciences, but a religious body that taught religion and morality. *Presents...us*—i.e., is worthy of our imitation.

*Let not...glad*—You must not allow sleep to steal upon your senses till you have thrice recounted the deeds you did during the day. You must recall to mind the paths your feet pursued. You must remember also what good deeds you performed, and what neglected. And when you have recounted the whole, you must always repent for the bad ones, and offer a prayer of gratitude and love, for making you steady and successful in accomplishing the good ones, to the throne of the Almighty. *Sleep* is here said to have an *oblivious sway*, because under the influence of sleep man forgets the cares and anxieties of life. Sleep soothes the ever-swelling sorrows of man experienced day after day.

*Soft*—gentle. *Oblivious sway*—power which causes a man to forget everything. Cf. Some sweet *oblivious* antidote.—*Shak.* *Oblivious*—inducing forgetfulness, like Milton's "oblivious pool" (*Paradise Lost* Book I.) *Usurp...sway*—steep your senses in forgetfulness ; cause you to fall asleep and forget everything. *Told*—counted. *The deeds...day*—the actions you have performed in the course of the day. *Whither...steps*—to what places did you go ? How did you conduct yourself ? *For thee most fitted*—which would have been of the greatest advantage to you ; or which you were specially qualified to do. *Aptly*—well. *Summed*—reviewed. *Tale*—account ; the acts you have done during the day. *Wipe out*—obliterate. *Gracious grief*—wholesome repentance which cleanses the heart of its impurities. *Wipe out the bad with gracious grief*—Atone for the bad actions by heart-purifying grief, or grief that

will make God pardon you. *In the good be glad*—feel happy for the virtuous actions you have performed.

Page 88. *Attain to*—reach. *Divine*—theologian or clergyman. *The life...of man*—an ideal life of purity ; the divinity or godliness that is in man ; the highest pitch of moral goodness. *Cultivating ...solitude*—practising silent and solitary self-communion at set intervals. *Stated*—fixed. *Solitude*—solitary meditation. *For the purpose of*—in order to acquire. *Self-knowledge*—a thorough knowledge of your own merits and demerits. *Self-amelioration*—self-improvement. *Commune &c.*—(*Psalms*, iv. 4) meditate deeply upon your daily acts before falling asleep. *Be still*—sleep in peace. *Psalmist*—David, the author of the *Psalms*.

*Who never...Powers*—No man, whose heart is not afflicted with profound grief at the recollection of his past sins and who has not shed bitter tears of repentance in the silent watches of the night, can ever acquire a true knowledge of God. The Lord hides His grace and glory from the proud of heart. He causes the light of His countenance to shine upon those who are meek and lowly and whose hearts are washed of their impurities by bitter tears of repentance.

No man can be said to have a real and sufficient knowledge of God, who has not been humbled by sorrow and grief,—who has not taken his daily meals with tears, or sat up all alone on his bed, and meditated, in a spirit of devout humility, on the essential worthlessness of his heart: In otherwords, every man, who has sought God in a spirit of devout penitence, has always found Him. Cf :—"Blessed are the pure in heart ; for they shall see God."

*Ate with tears &c.*—a biblical expression meaning 'felt deep sorrow,' 'shed bitter tears of anguish.' This is borrowed from *Psalms* LXXX 5. which Milton translated thus "Their bread with tears they eat". Cf. Thou feedest thy people with the *bread of tears*.—*Psalms*. *Long-drawn*—protracted ; cheerless. *Powers*—Heavenly Powers. *Poet*—Goethe. *Methodistical*—austere in his habits. The Methodists were a sect of Christians founded by John Wesley, originally so called from their methodical strictness in all religious duties. *Habits*—ways of life. *Mawkish*—disgusting ; affectedly pious.

*Let not the sun...wrath*—Do not harbour anger in your heart from day to day. Drive out the cause of anger from your mind before the sun sets, for if it is cherished for a long time, it will become deep-rooted. *Let not...wrath*—quoted from St. Paul's Epistle to the Ephesians, V. 26. The Scriptures enjoin that we



should lift up to God holy hands without wrath, and we cannot do that unless we dismiss all feelings of anger and hatred from our heart. *Utterances*—expressions. *Plainly imply*—clearly point out. *Utility*—usefulness. *Stated seasons*—fixed periods. *Moral review*—examination of one's past conduct from a moral point of view. *Prescribe*—enjoin. *Institution*—establishment. *Sabbath*—is a Hebrew word meaning 'the day of rest'. *Waiting...utilised*—which requires to be put to the best use. The Christian Sabbath is a day set apart for rest and religious exercise. For centuries it had not been properly used. It behoves us now to turn it to good account and spend it in reviewing our past actions and in praying to God to forgive us our sins. *Jewish*—see. Q. 2. *Jewish Sabbath*—the Jews were commanded to abstain from all manner of work, physical, intellectual, moral and religious on this day, for God created the heaven and the earth in six days and rested on the seventh. On this day, they prohibited eating, drinking, almsgiving, administering medicines &c. Sabbath literally means rest. *Originally*—at first. *Instituted*—organised and established. *Simply*—There was no idea that it should be spent in prayers.

*It was...composition*—See Q. 3. *Politie*—prudent. *The Lord's days*—the weekly festival of Christ's resurrection, identified with the first day of the week or Sunday. "The Lord rose on the first day of the week and appeared, on the very day of his rising, to his followers". *Set apart*—exclusively devoted. *Purely*—absolutely. All men are strictly enjoined not to engage in *any* secular work on Sunday. *Religious purpose*—as praying to God, devout meditation &c. *Adopted*—introduced. *The hygienic element*—rest; nervous repose. The hygienic elements are five in number—air, exercise, water, diet and *nervous repose*. See *Notes*, p. 146-147. *Composition*—institution. Sunday is now used as a day of prayer. It should also be used as a day of rest. *Fair arena*—a large field or amount. *Enlargement*—freedom from the drudgery of daily professional work. *Opened periodically*—which we are allowed to enjoy Sunday after Sunday. *Trammels*—(L. *Tres*, three, *macula*, a kind of net for taking fish) chains; fetters; slavery. *Engrossing &c.*—professional duties which take up a good deal of our time. *He is not &c.*—A man will act wisely if he employs 'a part of Sunday in reviewing his own actions. *One part*—a few hours. *Serious*—very important. *Moral self-review*—examination of our moral conduct. *Severe criticisms*—harsh strictures.

Page 89, *Foreigners*—i. e. the French. *Bitter*—rigid. *Bitter observance*—The Scottish Presbyterians spend the Sabbath like a

day of penance. They not only banish all possible pleasures from it, but they do not allow even singing. *Hasty*—inconsiderate. *Solidity*—moral strength and firmness. *Sobriety*—habitual temperance in the use of spirituous liquors ; or, gravity, seriousness of character. *General reliability*—the Scots are, on the whole, very honest and trustworthy. *Owing*—due. *Recurrent...rest*—holy seasons (*i. e.* Sunday) of rest and worship which come week after week.

*The eternal...greatness*—The state of incessant excitement and gay merriment, in which the French spend their lives, is liable to generate an emotional excitement at the slightest stimulus, and an unbecoming levity of disposition in the management of the high and difficult concerns of life, which can not possibly be in accordance with real moral greatness and virtue.

*Eternal...life*—the constant round of excitements and gaieties of life. The everlasting series of excitements and pleasures coming round and round. *Whirl*—absorbing and exciting occupations. *Fiddle*—pleasures and amusements. *So characteristic*—which are the distinctive of the French character. *Gay*—volatile. *Celtic neighbours*—the French. The Celts were the oldest inhabitants of Gaul. *Channel*—the English Channel, which separates France from Great Britain. The Scotch call the English 'our neighbours across the Tweed or the Border'. *Celtic neighbours across the channel*—the French, many of whom are descended from the Celts, and who live on the other side of the English Channel. *Beget*—produce. *Excitability*—proneness to be readily excited ; opp. to *solidity*. *Frivolity*—fickleness of character. *Conduct*—performance. *Incompatible*—inconsistent.

*If we...first*—While admitting, on the one hand, that the strictness, which marks our spiritual observances, for instance the prohibition of singing on the sabbath, does invest them with a gloomy solemnity ; we must also on the other hand, admit that the French would derive much good, if they imitate this part of our national practice ; they would not, in carrying out the affairs of life, show so much fickleness and such unbecoming violence of temper as they now do, if on the sabbth they be a little more temperate in their habits

*Impart*—give. *Somewhat*—a certain amount of. *Awful*—solemn ; gloomy. *Piety*—religion ; divine service. *March...creditably*—conduct themselves more soberly and worthily. The man, who spends the Sunday night in sleepless dissipation, will hardly be able to go to his work on Monday in a sober and steady

manner. *Second...week—Monday.* *Cultivated...tone—spent in a sober way.* *The first—i. e., Sunday.*

### CRITICAL QUESTIONS WITH ANSWERS.

**Q. 1.** How does Blackie prove that all self-amelioration springs from moral self-review?

A No man can ever improve his character unless he first acquires self-knowledge—a perfect knowledge of his defects and frailties. No man can acquire a knowledge of his demerits and weaknesses unless he acquires accurate habits of self-introspection, which again he cannot do unless he sets apart stated periods for a careful review of his character and conduct. Thus moral self-review lies at the root of all self-improvement.

**Q. 2.** Explain the difference between the Christian and the Jewish Sabbath?

A The Christian Sabbath is *Sunday*—the first day of the week. It is also called the *Lord's-day*, because on Sunday the Sun of Righteousness (Lord Jesus Christ) arose from the dead with healing on His wings. It is therefore a day of happiness and worship.

The Jewish Sabbath is *Saturday*—the last day of the week. 'God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which he had created and made. —*Genesis*. The Jewish Sabbath is thus a day of complete cessation from work—of absolute rest. All works connected with agriculture, the chase, the trades and all domestic labour are strictly forbidden.

**Q. 3.** Give the substance of Blackie's remarks on the observance of the Sabbath.

A. The Jewish Sabbath is simply a day of rest. The Christian Sabbath has a deeper significance. It is separated from the circle of the week and dedicated to prayer and worship. Blackie says that we should do well, *first*, if we devote a part of the Christian Sabbath to the serious work of moral self-review; *secondly*, if we introduce the Jewish principle of physical rest into its constitution, —for rest and relaxation are absolutely necessary for the preservation and promotion of our health.

**Q. 4.** Explain:—(a) *Men may try many things...bard of Weimar...at random.* (b) *Exactly so in our accounts with God and...our souls.* (c) *Who never ate with tears...Heavenly Powers.* (d) *It was most wise...hygienic element into its composition.*

**Q. 5.** Write notes on:—*The Pythagoreans were a church as much as a school. Oblivious sway. Tale. Wipe out the bad with gracious grief. The life of God in the soul of man. Methodistical and mawkish. Fair arena of enlargement. Bitter observance of*

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*the Sunday. The eternal whirl and fiddle of life. Gay Celtic neighbours across the Channel.*

**Para 17. Prayer. Analysis :—**The sixth method is *Prayer*, It is not knowledge but aspiration that incites a man to be moral ; and prayer makes a man aspire high or desire to attain moral perfection. We should pray to God not to grant us our petty earthly wants or to act according to our wishes, but to make us act in obedience to His will. Genuine private prayer is the vital element of a noble moral nature, and cannot co-exist with coarseness, sensuality, and selfishness, Let young men pray without ceasing, sincerely and fervidly ; be always in attitude of reverential dependence on God ; and, in a meek and humble spirit, ask their Father to bless them, in the hour of joy as well as in the hour of despair.

*In connection with*—while dwelling on. *Delicate function*—difficult work,—because it requires much tact to analyse our own feelings. *Self-review*—examination of the good or bad acts done by us. *It occurs...prayer*—The idea of speaking a few words on prayer naturally presents or suggests itself to the mind. *Scientific age*—age when every man is devoting himself to scientific researches as the supreme good. *Analysed*—resolved into its constituent parts for examining each part separately. *Anatomised*—cut, as a body, into pieces for examining the structure and use of the several parts. *Tabulated*—classified after a minute examination of his qualities.

*Knowledge is power*—Knowledge enables us to overcome every obstacle. Knowledge can achieve wonders in the physical world. A thorough knowledge of the laws of nature which control, guide and govern all material objects will enable you to win a complete mastery over them and to use them for your own advantage. The maxim is taken from Bacon who, in his *Novum Organum*, says, Human knowledge and power coincide. But we have gone beyond the days of Bacon and now say, Knowledge is the supreme power.

*But the maxim...wanted*—But this aphorism of Bacon—Knowledge is power—holds good only in that sphere where knowledge is the ultimate end in view. For instance knowledge is of great service in the physical world where a thorough knowledge of the laws of Nature will arm a man with a wonderful power over external nature. But this principle does not hold good in all matters. For instance, it is of little importance in the moral world, where man's nature is not satisfied with simply knowing but longs to proceed to action. *The main...wanted*—the chief object.

**There are...world.**—But in this world knowledge is not the be-all and end-all of our existence. It cannot stir the depths of human nature. It cannot, like love, strike the human heart, as with a magic rod, and cause the fountains of sympathy and poetry to flow in ceaseless currents. It cannot, like virtuous energy, supply us with the motive springs of action.

**There are...prayer.**—Man's nature is never satisfied with mere knowledge. He must act. What can supply him with the impulse to action, especially virtuous action? It is not knowledge. It is moral inspiration—a lofty aspiration to perform good actions which will lead him Heavenward. What can kindle in his heart this lofty aspiration? What can endow his frail heart with strength to fight manfully the moral battle of life and to win a triumphant victory over the hydra-headed monster Sin—a triumph which will place him

Above all pain, all passion, and all pride,  
The rage of power, the blast of public breath,  
The lust of lucre, and the dread of death.

Certainly it is not knowledge of the laws which govern the operations of Nature. It is Prayer—the habitual communion with God, the fountain of all moral inspiration.

Blackie writes this passage while explaining the necessity and efficacy of prayer.

Knowledge is good, it enables us to do many things: but with regard to his soul, which is superior to his mind or body, a man's feelings and will, which urge him to act, are of greater consequence than his knowledge. In simple language, character and not knowledge decides the future of a man's soul. It is certainly not knowledge but a desire to be better that makes a man do good things, and prayer, or communion with God, makes us desire to be still better, to be as good as God.

*Living energies*—i. e., feelings and desires—volitions—which lead us to action. *Moral world*—as opp. to the *physical world* where knowledge is power. *Aspiration*—a lofty aim, a longing of the soul to do good actions which will lead us Heavenward. *Moving power*—exciting impulse.

**The wing...prayer.**—As the wings of a bird not only enable it to soar in the heavens, but support it while it is there, so prayer not only enables a man to form noble aspirations but gives him energy to carry them out when they are formed. We cannot aspire high unless we pray with all our heart. Prayer enables the soul to fly high—i. e., fills it with lofty aims and aspirations. *Where...wanting*—in the case of a man who does not long to attain a higher

state of being. *The soul creeps*—the soul of the man becomes sordid and busies himself with things of this earth, earthy. *Creeps*—like a serpent or worm; i. e., sinks to the level of the brutes.

Page 90. *It is...confinement*—As a bird, that is confined in a cage, cannot soar in the ethereal sky, but wastes its time and energy in counting and classifying the bars of the cage, an occupation which does not in any way help it to get out of the cage, so the soul, which is shut up in a hard scientific crust and is devoid of noble aspirations, spends its time in scientific dissection and classification—an occupation which does not in any way help its liberation or elevation.

*At best*—taking the most favourable view of the case. *A caged bird*—wholly confined within the narrow limits of his own profession. *Curiously busy*—busy to no purpose; for no amount of scientific classification will enable the soul to fly heavenward, although it may gratify one's barren thirst of knowledge. *Counting*—i. e., numbering and classifying. *The bars...confinement*—the wires of the cage in which the bird is confined; the laws of nature that govern this material world in which he lives. *Little self*—despicable egotism. *Besiege...with*—keep repeating into the ears of God. *Petitions*—prayers. *The laws...convenience*—the laws of nature should be violated so that he may gain some selfish object of his own. *Alter...decrees*—change the laws of Nature which are the orders of God.

*That our...will*—that we may not rebel against the Divine dispensation, but submit to it with cheerful resignation. We should not pray to God, 'Grant us this or that, O Lord,' but we should simply pray, 'Thy will be done in earth, as it is in heaven.' *Harmony*—agreement.

*How far...creator*—We can not possibly say how far the prayers, we offer up to the divine throne of the almighty, in regard to matters which have no reference whatever to the general fixed laws of the universe; or His unchangeable decrees, may prevail; but this much we know that the most natural and effectual means of keeping ourselves in harmony with Him, who is the origin of all true moral greatness, is to hold spiritual communion with Him, and to place ourselves in that noble frame of mind which is the only fit means of having direct spiritual intercourse with God.

*How far...can tell*—It is not in human power to tell how far it is possible that some special prayers, which do not interfere with the fixed, unalterable decrees of Heaven, might be granted. It is not impossible that God might grant our special prayers which do

not clash with the order of the universe. *Irrevocably*—unalterably. *Divine...possibilities*—the succession of future events fixed by the will of God. *Concatenation*—a series or order of things depending on one another, as if linked together. *Possibilities*—events that may happen in future. *Concatenation of possibilities*—the series of future events following one another in a pre-arranged order. *Prevail*—be granted.

*Noblest nature*—the spiritual part of a man's nature. *In harmony...nobleness*—in submission to the will of God, who is the fountain of all true nobility. *Vital*—essential; perfect; for the nobleness of man's nature is but a reflection of the perfect nobleness residing in God. *High...communion*—intercourse with God in which our most spiritual feelings are exercised. *Plant*—place.

*Attitude...receptiveness*—a frame of mind in which we receive with reverence what God is pleased to grant—as opposed to clamorously importunating him for earthly prosperity. *Only becoming*—most proper. *In the created*—in a being who owes his very existence to God.

*There is no...prayer*—The only reliable way of finding out whether a man's moral condition is sound or not is to see whether he can pray to God. A corrupt creature, whose morals are unsound, cannot pray to God. As the owls cannot endure the bright light of the sun which dazzles and confounds them, so the lovers of darkness cannot bear the light of God's countenance which fills them with confusion and shame.

Blackie writes this passage while dwelling on the efficacy of prayer.

To judge by facts, the best way of knowing whether a man is morally good or bad is by ascertaining three things whether he prays to God, how he prays, and what he prays for. 'Diathesis' is a medical word meaning bodily constitution, the state of which can be known by ascertaining bodily movements.

*Moral diathesis*—moral condition or disposition. *Diathesis*—is a medical term; bodily condition or constitution.

*He*—that man. *At least*—at any rate; if not in other (heathen or benighted) countries, where religious instructions are not given. *Christian*—i. e., where the light of Christianity is widely diffused and where every man is expected to have a thorough knowledge of what is right and what is wrong. *Extremely ignorant*—utterly destitute of all knowledge of religion and morality. *Invoke...an*—pray God to bless. *Manifest*—clear; palpable. *Turpitude*—shameful wickedness; moral depravity.

In the old heathen times...breathe—In the by-gone Paganic ages, it might have been some license for an intelligent being to have prayed to a *Dionysius* or an *Aphrodite*, and thereby consecrate his abominable and detestful works of drunkenness and debauchery ; but, thanks, to the life-giving principles of morality brought to light by the healing balm of Christianity, that we are now sailing far away from off the ocean of *Tartarus*, the abode of the dead Universal experience lay down this fact, that the prayer, offered up by the really penitent soul and which is the only *true salt of the soul*, is not the fit element suited to a gross sinful nature.

*In the old heathen...now*—In ancient times, when the light of Christianity did not dispel the darkness of men's hearts, when they had no true idea of the vital greatness, goodness and holiness of God, it was quite possible for a man to pray to his gods and goddesses that they might bless his acts of drunkenness, and continue him in, and strengthen, his corrupt nature, without any feeling that he was doing anything wrong. In Greece, for instance, the worshippers of Bacchus prayed to their god to bless their acts of drunkenness. The votaries of Venus used to celebrate their worship in honour of the Goddess with acts of wanton licentiousness. But thanks to Christianity, which was preached and propagated by the Apostles, who were mostly fishermen of Galilee, we have acquired a more correct conception of the attributes of God and have learnt that He hates acts of drunkenness and debauchery.

*Heathen times*—times when gods and goddesses were worshipped. *In certain circumstances*—as, when the Thugs prayed to the Goddess Kali with the utmost sincerity before setting out on their plundering and murdering expeditions. Thus the *Bacchantes* celebrated their *Bacchanalia* or rites in honour of Bacchus with a licentiousness which threatened the destruction of morality and of society itself. *With...conscience*—with the utmost sincerity ; without the least knowledge that he is doing anything wrong.

*Dionysius*—the Greek name of Bacchus, the god of wine. The *Dionysia* or festivals in honour of Dionysius or Bacchus were celebrated with wild revels. *Aphrodite*—(*Gr. Aphros*—foam. The goddess is described as springing from the foam of the sea) the Greek name of Venus, the goddess of beauty and love. The *Aphrodisia* or festivals in honour of Aphrodite were celebrated with flowers, incense and mysteries of an impure kind. *Consecrate*—sanctify. *Acts of drunkenness*—in honour of Dionysius. *Acts of debauchery*—licentious rites in honour of Aphrodite. *Thanks to*—Let thanks be given to ; we are deeply indebted to.



*Galileon fishermen*—Most of the Apostles, who preached Christianity, were by birth and residence *Galileans* and by profession *fishermen*. James, John—Simon (Peters), Andrew, Philip and Bartholomew &c. were all fishermen. But Christ was the son of a carpenter; Matthew was a publican and so on. *Galileon*—one who lives in Galilee, a district on the north-west border of Palestine. It was in Galilee that the youth and manhood of Christ was spent and He Himself was called the Prophet of Galilee. The Apostles, like their Master, were all Galileans. *Got beyond that*—reached a higher stage of morality. *Universal experience*—the personal knowledge of all men. *Declares*—testifies.

**Page 91.** *Genuine*—heart-felt. *Private prayer*—prayer offered by an individual in his own closet; opp. to *public prayer*—prayer offered by a minister in a church or in other public places before a vast concourse of people. *Repeating*—reciting. *Routine formularies*—set forms of prayer learnt by rote. The mechanical muttering of set forms of prayer can hardly be called prayer. *Vital element*—essential characteristic. *Coarse*—gross, vulgar, low. *Sensual*—addicted to the pleasures of the senses; licentious. *Ant-atmosphere...breathe*—an element which is thoroughly repugnant to his nature. Prayer seems to be extremely disgusting to him.

*Take...with you*—fix in your mind; always carry out in your life. *Apostolic...maxim*—the precept preached by the Apostle St. Paul to the Thessalonians.

*Pray without ceasing*—The meaning of this precept is not that we should pray to God day and night for material prosperity, but that we should always try to maintain that pious frame of mind which is always open to receive Divine influence and should perform all our actions in obedience to the Divine Will. 1. Thessalonians, V. 17.

*Keep yourself...good*—Always try to keep your mind in a state of pious submission to God, the fountain of all good. Never set your will in opposition to the Divine Will, but place yourself under the absolute guidance of God in all matters of life. *Attitude*—state. *Reverential*—devout. *Dependence*—submissiveness.

*Antidote*—remedy. The spirit of self-confidence is a deadly moral poison. It produces the most fatal effects upon our moral constitution and soon brings on our moral death. The only medicine, that can counteract its fatal effects, is prayer. It produces its effects almost instantaneously and is of unfailing efficacy. *Shallow self-confidence*—self-sufficiency which arises from little (shallow) knowledge—which is due to the absence of deep wisdom.

*Brisk impertinence*—bustling and meddlesome impudence. *Spring up with*—arise from.

*It is the most natural...not*—Prayer is the only natural and effectual remedy against a person's placing an undue confidence in his own powers and abilities, generally proceeding from ignorance, and an awkwardness of conduct attending with a sprightly tone, which is the outcome of an uncharitable knowledge that inflates the whole system, and does not at all enlighten it.

*Knowledge...edifieth not*—Mere knowledge, not wedded to universal love, fills our heart with vanity, but utterly fails to instruct and improve our mind or elevate our moral nature. The passage is slightly altered from St. Paul's Epistle to the Corinthians. Cf. Knowledge puffeth up, but charity edifieth. 1. Corinthians, VIII. 1. *Puffeth up*—makes us vain. *Edifieth not*—doth not instruct us.

*What a pious...reality*—The religious custom of our country, handed down from the most ancient times, enjoins that we should render thanks to God before our meals. It is a very becoming ceremony. Let us ask God's grace not only when we go to eat, but when we perform any important act of our life. This prayer should not be a heartless formality, a mere lip-service in which the heart bears no part, but it should be offered in a truly pious spirit. Cf. We say grace before meals, but why not before every other action of life?—*Charles Lamb*.

*What—viz., to say grace. Pious tradition*—holy religious custom. The ceremony of saying grace before meal was instituted by Christ. Cf. :—"And as they were eating, Jesus took bread and blessed it &c." Matt. XXVI. 26. *To do &c.*—to render thanks to God before a meal. *Comely*—becoming. *Ceremony*—religious observance; rite. *Cold form*—mechanical proceeding. *Fervid reality*—a thing done with great earnestness.

*Go forth to battle...devil*—As David, a young shepherd, went manfully to fight against the giant Goliath and slew him by smitting him with a stone from his sling, so let every young man go manfully to fight against the monster Vice and destroy it with the powerful weapon of prayer. As David had the firmest faith that he was fighting the battle of the Lord God, so let every young man be thoroughly convinced that he is fighting on the side of God and justice and not on the side of Mammon and injustice. As David put his trust not upon the coat-of-mail, helmet of brass, sword, spear and shield, which Saul gave him, but upon his sling and stone and upon God, so let every young man put his

sole trust, not upon mere knowledge which science gives him, but upon the living power of fervid prayer to God.

Blackie writes this passage while giving his parting advice to young men to pray ceaselessly.

Let young men enter upon their duties in life, purifying their souls by ceaseless sincere prayer so as never to yield to vice or evil in any form, let them be always pure and godly ; just as David, when he went forth to fight the giant Goliath, with his weapons ready, was really fighting in the cause of God.

*Battle*—moral battle of life. *Go forth to battle*—"battle" is used figuratively for the active duties of life. Do your duties of life without shrinking from them. Do what is required of you with an unflinching courage. *David*—In the days of King Saul, Goliath, giant of Gath, defied the armies of Israel. David, a youthful shepherd, answered the challenge, and simply armed with a sling, slew the fully equipped giant. *With your stone ready*—with the stone, with which you are to smite your enemy, ready for use ; *i. e.*, armed with the weapon of prayer to conquer vice. *Stone* refers to prayer. *Stone*—David chose five smooth stones out of the brook, one of which he hurled at the giant. *Sling* was a rude implement for hurling stones, consisting of two strings with a strap in the middle for holding the stone ; it was much used in primitive warfares. *With your sling...poised*—with your sling (an instrument for throwing stones and other missiles) carefully balanced ; with your heart full of fervid faith and reverential dependence on God. *Sling* refers to the prayerful heart. *Stone* and *sling* refer to the living power, which we acquire through prayer, to conquer vice. *Poised*—balanced. *Be sure*—take every precaution to see that you are fighting on the side of virtue and not on the side of vice. *God of Israel*—*i. e.*, cause of righteousness and truth. The Israelites were the chosen people of God and they called God—the God of Israel. *Devil*—*i. e.*, wicked and impure cause.

**Whether you self-exhibition**—Whatever path you may choose in life—whether you join the military or the civil profession, —always keep yourself in an attitude of devout dependence upon God. Neither use the sword nor the pen in a spirit of impertinent self-sufficiency. Do not make a proud display of your powers. For when Pride comes in, Faith departs from the heart. Faith puts the crown of righteousness upon the brow of the lowly. Pride brings down the highest to the dust, for

Of all the causes which conspire to blind  
Man's erring judgment, and misguide the mind,

What the weak head with strongest bias rules,  
Is Pride—the never-failing vice of fools.

*Sword or pen*—military or civil profession. *Wield*—use. *Insolent self-reliance*—impertinent self-sufficiency. *Vain self-exhibition*—foolish ostentatious display of one's powers.

**And not...Father**—In the happy hour of glory and triumph as well as in the dark day of defeat and despair, place your trust in God, and always cry out from the depths of your soul—Bless me, even me O my Father! *Exuberant enjoyment*—ecstatic joy. *Dark*—without a ray of hope. *Dark despondency and despair*—when you are plunged into utter ruin and see no prospect of retrieving your fortune. *Even*—unhappy and worthless as I am.

**Bless me...Father**—Isaac was a venerable patriarch of Israel. When he was very old, he called his eldest son Esau to prepare for him some venison so that he might eat and bless him ere he died. While Esau went out for the venison, Jacob, the second son, was instructed by his mother to carry some savoury meat to his father. Isaac, whose eyes were dim with age and who could not detect the deception, ate of the meat and blessed Jacob. Soon after, Esau came with the venison and asked his father to bless him. It was then that the old man came to know that he had been deceived and told Esau that he had blessed another. When Esau heard these words of his father, he lifted his voice and wept: and said unto his father, *Bless me, even me also, O my Father!* *Genesis, XXVII. 34.*

### CRITICAL QUESTIONS WITH ANSWERS.

**Q. 1.** Explain the connection between prayer and the function of moral self-review.

**A.** Moral self-review means an examination of our conduct and character, of our merits and demerits, of the frailties that lie lurking in the inmost depths of our hearts. What will enable us to perform this delicate function of self-review, to search our hearts? It is Prayer. It causes the light of God's countenance to shine upon our dark hearts and thus enables us to see the weaknesses that lie hidden in our hearts. It is thus an important factor in the function of moral self-review.

Besides when a review of our moral conduct has revealed to us our sins and frailties, what will enable us to conquer them? It is Prayer. It cleanses the heart of its impurities, arms it with strength to conquer the temptations that beset our path, keeps our moral nature in harmony with the source of all vital nobleness, enables us

to hold high communion with God and resign ourselves absolutely to His will. It is therefore an important factor in the function of moral self-review.

**Q. 2. Explain :—**(a) *But the maxim that knowledge is power...wanted.* (b) *There are higher things...wing of aspiration is prayer.* (c) *It is at best a caged bird...bars of its own confinement.* (d) *How far with regard to any special matter...can tell.* (e) *There is no surer test of a man's moral diathesis...prayer.* (f) *In the old heathen time...we have got beyond that now.* (g) *Knowledge without charity puffeth up...edifieth not.* (h) *Go forth to battle, brave young man, like David...devil.* (i) *Whether you have a sword or pen...vain self-exhibition.* (j) *And do not less...Bless me, even me also, O my Father.*

**Q. 3. Write notes on :—***Delicate function of moral self-review. Knowledge is power. The soul creeps. Irrevocably fixed in the Divine concatenation of possibilities. Devout receptiveness. Moral diathesis. Dionysius. Aphrodite. Galilean fishermen. Routine formularies. Apostolic maxim. Pray without ceasing. Surest antidote. Shallow self-confidence. Pious tradition. David. With your stone ready. Your sling well poised. God of Israel.*

### Summary.

1. Great natural powers, without moral goodness, result in a brilliant sort of badness. This is illustrated by the careers of Napoleon, Byron and W. S. Landor. It is only our character which can save us. Without character, we must be damned. Our character can be improved only by persistent toil and endeavour.

2. Morality is enjoined upon us by God. No one therefore can be moral without being religious. The Reason or intelligent purpose which is stamped upon every object of the Universe is a clear proof of the existence of God. To ignore God is a sign of monstrous folly.

3. The principal virtues which go to constitute a high moral character are :—(a) **Obedience** :—Society would come to a stop without this. Moreover no one can be a good master or governor without first practising this principle of obedience. (b) **Truthfulness** :—This is the basis of all manliness and nobility. No falsehood can endure or prosper in this life. Young men have a natural preference for truth. They tell lies either through laziness, vanity or cowardice. (c) **Industry** :—This will facilitate the acquisition of other virtues. Idleness leads to dissipation and ruin. We must draw up a routine, so that every part of the day may be usefully employed. (d) **Sympathy** :—This will expand our intellectual

horizon and save us from narrowness and bigotry. (e) **Wonder** :—This is the stepping-stone to all knowledge and to all advancement intellectual and moral. (f) **Moderation** :—All virtue, according to Aristotle, lies in this moderation or the Golden Mean. (g) **An indifference to or contempt for money making** :—A man's worth is not to be estimated by the money he possesses but by his inner nobility. (h) **Perseverance** :—All the noble or important works of life are difficult. They can not be performed without patient and persistent toil.

4. The methods of acquiring a moral excellence may be described as follows :—(a) We must act nobly on every occasion that presents itself. (b) We must collect and remember the high ideals of life mentioned in great or important books such as the Bible, Plutarch &c. (c) We must endeavour to remember not only the *words* of great men, but also the *actions* of great heroes. (d) We must endeavour to bring ourselves into contact with living examples of great men. (e) We must habitually carry on a strict self-examination concerning our virtues and vices. (f) We must pray without ceasing.

### MODEL QUESTIONS WITH ANSWERS,

Q. 1. Distinguish between motive power and regulative power.

A. Motive power is that power or impulse which leads a man to some definite action. It presupposes determination and will. Whereas regulative power is one which regulates, governs, and controls the whole being, as it were.

Q. 2. Explain what Blackie understands by the term "Liberty;" and show how he connects it with obedience.

A. According to Blackie, *Liberty* means—that each individual, in the exercise of all natural and inborn energies, shall be free from every sort of conventional, artificial, and painful restriction. Liberty is an unqualified good; but, as Blackie says, it does not bring a man very far, Liberty only fixes the starting-point in the race of life. It gives a man a stage to play on, but it does not at all say anything relating to the part he has to play. Beyond this starting point, all further action is only a series of limitations. In other words, there is no liberty beyond this starting-point.

Life is governed by certain regulations. And regulations imply limitations. And, as the regulations, to which a man submits, are not always or generally those which he has willingly laid down for himself, but rather for the most part those which have been

sanctioned by others for the benefit of the human society, it follows that whoever wants to become a good and faithful member of any social circle, must know, in the first place, *how to obey*.

Q. 3. "*The law, the army, the church, the state service... principle.*" Explain the above statement of Blackie, as fully as you can.

A. Every department of human action has a well defined code of rules and regulations. Now, if any individual wishes to become a member of a society, his first and primary duty is to conform to the set rules. But if he is unable to act according to the rules dictated by that society, he can not possibly be enlisted as its member. The principle of enlistment requires unrestrained conformation, and this conformation embodies in itself the grand principle of obedience. Hence, as Blackie says, every sphere of life, (*i.e.*, every position in which it may be the lot of any individual to be placed) is mere a living example and a practical illustration of *obedience*.

Q. 4. How does Blackie define Lie? Quote his words?

A. All flimsy, shallow, and superficial work, in fact, is a *Lie*, of which a man ought to be ashamed.

Q. 5. What are the provocatives of lie?

A. (1) *Vanity* is one. (2) *A desire to appear well before others* is another. (3) *A method of veiling one's ignorance* is a third. And lastly, *conceit*.

Q. 6. What remarks does Blackie make on the general maxim of 'Never to be idle'. State them fully and clearly?

A. The student, at first, may regard this as a negative sort of precept; but if it is followed from their very childhood, it is calculated to bear fruit in after-life. A man ought never to limit his activity by rigid rules. But it is of the utmost importance that every student ought to make an economical use of time. And in order to use *time* economically he must have order and system. A youngman who always devotes a certain amount of time on a work can never go wrong.

The best preventive against idleness is to start with a deep-rooted convictions of the stern realities of life (with a firm belief in the true aims of life.) Whatever remarks may men make as regard the world, it must frankly and honestly be confessed that it is certainly no state for idleness. In a place where every one is at work, idleness can only lead to wreck and ruin.

Q. 7. Note the difference between:—"Concrete examples" and "living examples".

A. Examples from life, which illustrate the abstract principles of truth are called concrete examples. Whereas living examples are those that illustrate the actual incidents of life,

Q 8. What are the moral virtues the attainment of which should be an object of lofty ambition to young men ?

A. The moral virtue are :—

(1) **Obedience** :—It is the duty of every member of any society to obey ; for, in the complicated tasks of social life no genius and no talent can compensate for the lack of obedience. Let the thing commanded by a superior authority be done simply because it is commanded, and let it be done with punctuality.

(2) **Truthfulness** :—Lie is a thing naturally hated both to gods and to men ; and young persons are naturally truthful ; but fear and variety, and various influences, and interests affecting self, may check and overgrow this instinct, so as to produce a very hollow and worthless manhood.

(3) **Idleness** :—Blackie says "I donot know a better advice to a youngman than never to be idle." The maxim of *never to be idle* is calculated to keep out the devil by a strong bolt. An idle man is like a housekeeper who keeps the doors open for any burglar. It is a grand safeguard when a man can say, I have no time for nonsense ; no call for unreasonable dissipation ; variety of occupation is my greatest pleasure.

(4) **Narrowness** :—Youngman ought not to live in a shell formed out of any special crust. The meagre and unexpansive life of such men teaches us what we want in order to attain to a wider and a richer range of social vitality. They must always bear in mind the grand precept of Paul. "*Weep with those who weep, and rejoice with those who rejoice*".

(5) **Moderation** :—This is a virtue of which young men generally have no conception, and for deficiency in which they are lightly pardoned. The coolest and pratical thinker of all antiquity. Aristotle, laid it down as the most useful rule to guide men in the difficult art of being, *that virtue or wise action lies in the mean between the two extremes of too little and too much.*

(6) **Perseverance** :—There is much wisdom in the above precept. We do not live in a word in which a man afford to be discouraged by trifles. There are real difficulties enough, with which to fight is to live, and which to conqueror is to live nobly. Never be frightened at a difficulty, especially at the commencement of a new work. In the world of action *will is power ; persistent will, with circumstances not altogether unfavourable, is victory ;*



may, in the face of circumstances altogether favourable, *presistency will carve out a way to unexpected success.*

(7) **Prayer**:—In this scientific age, when every thing is analysed, and anatomised, and tabulated, there is a tendency to talk of knowledge as a power to which all things are subject. But this maxim is only applicable where knowledge is the main thing. There are higher things in the world, there are living energies; and in the moral world, certainly, it is not knowledge but aspiration that is the *moving power, and the wing of aspiration is prayer.*

**Q. 9. Reproduce Blackie's remarks on the importance of Moral Culture.**

A. The moral nature of man is the moving spring of all human actions and is "the lord and master of the whole machine." Moral excellence is the soul of human greatness. A life without moral excellence is a life hardly worth living—it is at best a flat, dull, lustreless life. The life of Napoleon, speaking from a moral point of view, was but a life of wretchedness, though it was a "thunderous career", splendid in "military conquests and political ascendancy." Ambitious to the last degree, he left no stone unturned to gain his selfish end. Conquerors, politicians and masters of arts and science are ill-fitted to be really great on account of a morbid defect in their moral nature; for most of them are found to be selfish, self-conceited, arrogant and envious. In as much as we are responsible for our actions which proceed from our passions and desires as motive powers—a good action proceeding from a good motive and a bad action, from a bad motive—it is necessary that our passions should be kept under the control of a strong, well-disciplined *will*. Hence the necessity of moral culture.

The lives of Byron and Savage Landor, both of whom were men of high mental calibre, were nothing if not barren for want of a moral stamina:—the one was of dissipated habits and the other was wayward and cross-gained. Young men should take a lesson from those lives and learn to appreciate the value of character which is far more important than money, power, intelligence, fame, liberty and even health. The moral powers should be cultivated with care and zeal and the germs of goodness in us should be developed. We must try to live noble lives.

**Q. 10. Indicate briefly the relation between morality and religion. Reproduce Blackie's remarks on it.**

A. Bentham and his followers have formulated a body of moral laws and prepared a scheme of duties for the conduct of men in

their social and domestic relations. By denying the existence of God and by excluding religion from their moral code, they have endeavoured to propound the abnormal and monstrous theory that there is no necessary relation between morality and religion and that it is possible to conceive a moral world to exist independently of religion or a moral *governor*. Like the old Epicureans who maintained the atomic theory of Creation, the modern school of moralists hold that the universe was created and is governed by physical laws and explain all physical phenomena by such phrases as "favourable conditions; happy combination of external circumstances &c."

But their acts belie their professions in this respects. They do all but acknowledge by word of mouth a good, a moral ruler of the universe, even as "a good citizen would pay all the taxes conscientiously, serve his time in the army, fight the battles of his country bravely, but refuse to take off his hat to the queen when she passed."

Blackie condemns in unmeasured terms the doctrine of Atheistic morality which the school of Utilitarian moralists ventured to expound. Such mad conclusions could scarcely have been the product but of a narrow and feeble mind. It is, however, not impossible to find good, men, honest and virtuous among the Utilitarians, as there were such men among the ancient Epicureans; but their goodness is confined within narrow limits and the virtues they teach and practise are dry and barren. Blackie calls them "reasoning machines, utterly devoid of every noble inspiration". Their vanity is so great that they are not prepared to admit any thing which they fail to understand. They would reject all that should not come within the scope of their narrow finite minds and weak and limited senses.

They should, however, remember that "there are more things in heaven and earth than are dreamt of in philosophy and that modern science with all her boasted appliances simply fails to approach Life, energising Reason or God. To ignore this important fact is to conceive the steam engine without the intellect of James Watt. Let no young student adopt the "cold moral schemes" of the modern school. Let him lay to heart the wholesome principle—"the fountain of all nobler morality is moral inspiration from within and the feeder of this fountain is God."

Q. 11. *What moral virtues have been recommended by Blackie to young men?*

1. Obedience :—see ante.

2. **Truthfulness** :—see ante.

3. **Activity** :—This is a world of activity and not of idleness. Be ye, therefore, never idle. Learn to economise time. Let a fixed portion of your time be filled up with continuity of occupation. To do things by fits and starts and mostly in a haphazard way is as bad as to remain idle. The rules of conduct need not be too rigid, for the observance of such rules will only make you narrow-hearted. Remember the lines of Longfellow :—

“Life is real, life is earnest”.

“Art is long and time is fleeting.”

4. **Love and Wide Sympathy** :—He is wanting in energy who is narrow-minded. A man who is devoid of sympathy will seldom come forward to strengthen your hands in any noble undertaking. Professional men are generally narrow-souled, unsympathising and unsocial. It is narrowness of mind that destroys moral virtues or banishes them from the heart of a man. Poets are not narrow-minded, because they love the world and have a sympathy for it. Every man, it is true, cannot be a poet but every man may try to cultivate genial and kindly feelings. “To live poetry is better than to write poetry, better for the individual and for the society.” Poets are not selfish ; they pick out all that is good and beautiful from every man, every thing and every place. Their sympathy is of the widest. He is a good man who merges his *self* or *ego* in universal brotherhood. Never be a man-hater. Do not be of exclusive habits like a recluse but mix freely in society. Study the human heart and lean to love and honour all men, “Weep with those that weep and rejoice with those that rejoice.”

5. **Reverence** :—Students in the heyday of youth do not look on objects with wonder and admiration ; but reverence should be the ruling passion of their heart. It is indifference, selfishness, and conceit that prevent them from cultivating this genial virtue. “What a man admires, he imitates” is a well known aphorism. Admire, then, the true type of excellence, and be good and great. Let your motto be, “*Spectari et imitari mundum.*”

6. **Moderation** :—see ante.

7. **True nobility or greatness of mind** :—“Dignity consists in what a man is and not in what he has.” “We frequently make mistakes in estimating the value of a man’s character, because we are apt to attach importance more to the external apparatus of life” which consists of wealth, power, rank, fame, title and pomp, than to the genuine internal worth of the man. Set not your heart, young man, on money-making. Remember that superiority depends

on both intellectual and moral excellence.

8. **Perseverance** :—see ante.

*Q. 12. What methods have been suggested by Prof. Blackie for acquiring moral excellence.*

**A. 1. Virtuous energy** :—Books are like finger-posts. Speculations may direct us in the right path but virtuous energy is a practical thing. If we wish to acquire it, we must energise. The path of life is not straight and the journey is not easy and comfortable. We are beset with dangers and difficulties which we can only expect to conquer by the "compass of sure direction in our soul." As by the use of our legs we can walk ; and as by the practice of swimming we learn to swim ; so by living nobly we learn to live a noble life. Despondence or cold diffidence is the bane of success and our farther progress comes to a stand still when we are once staggered. The general notion of sin and salvation cannot confer a blessed life on us. It is practice and practice only that can help us to attain it.

**2. A collection of the holy texts** :—Both as a preventive and as a curative agent in the case of moral depression, a rich and varied collection of holy texts should be stored up in the memory. These holy texts are supposed to fortify the heart of a man against the attack of moral evils. Superstitious people are known to put on charms and talismans to counteract the malignant influence of the evil powers. We breathe the tainted atmosphere of worldiness and sin and our heart is often under a dark and dismal cloud of corruption. The gloomy hours will pass off as soon as the memory of our past bright hours dawns upon our mind. We must call up the ideal of human character whose moral influence purifies the corrupt heart.

**3. Familiarity with the lives of great and good men** :—An imagination well decorated with heroic pictures helps a man to be great and good. Examples are better than precepts. The lives of great men speak forth to us—"Go thou and do likewise." The method of teaching by concrete examples is the best of its kind. The rule is to make the best use of our powers and of our circumstances. Perfection may not be attained but it is possible to make the nearest approach to it. A loud report of sterling worth is hardly its measure. Moral heroism at the highest produces the least sound. Novels, especially those of Thackeray, give caricatures of human life and character. Young readers who only learn to sneer from novel reading can scarcely, if ever, be serious or devout. The moral influence of Thackeray's best characters is so weak

that it seems to be ill-fitted to remove the bad influence of bad characters. Read *Plutarch's Lives* and follow the example of those great men whose characters are portrayed in that admirable book.

4. **Living influence of great men** :—The best books are dry and far from your heart and can only act feebly and indirectly ; but a living great man “produces an electric influence on you when you happen to enjoy the pleasure of his company.” A thrill of fervid humanity shoots through your veins at the touch of a Chalmers, a Macleod or a Dunsen—it is a life-giving, soul-stirring influence. Your moral nature expands and develops beneath the genial rays of some great moral sun. Avoid evil company and court the society of a few select friends who are wiser and better men than yourself and who will not drag you down but raise you up to their level. Have a control over your mind and let your heart be shut against all corruptions and base temptation of the world.

Remember that there are rocks ahead ; a little weakness, a single false step, and you are overtaken by moral depravity. Never tolerate vice. Weep for the sinner but do to sport with the sin.

5. **Moral self-review at stated periods** :—Make it a rule to call yourself to account at set times. To pay up in cash, never to run long accounts, to strike clear balances at certain seasons are safeguards against all debts, spiritual and temporal. Before you sleep you must take account of the whole day's work. Moments of solitude should be devoted to self knowledge and self-improvement. Take a moral review of self especially on sabbath days.

6. **Prayer** :—Prayer is high emotional communion with God. In the world of morals, the motive force is aspiration of the soul and not knowledge. Prayer is the wing of aspiration. Without aspiration the soul cannot fly but it must grovel on the earth. Prayer is not a petition to Heaven for a change of physical laws to suit our convenience. We do not pray that we may change or modify Divine decrees in our favour.

The object of prayer is that our human will may learn to move in harmony with the Divine will. We should not take the name of God in vain. Pray without ceasing in all humility and in a spirit of reverential dependence on God. Prayer ought to be a fervid reality and not a cold form of routine practice. “The efficacy of prayer is that it is “the most natural, the speediest and the surest antidote against that spirit of shallow self-confidence and brisk impertinence so apt to spring up with the knowledge without charity which puffeth up and edifieth not.” Never forget to invoke Divine blessings in the bright hour of joy as well as in the dark hour of despair.

Q. 13. *Name the sources of holy texts.*

A. (a) Oriental Works (of Kalidas and Sakyamuni), (b) Works of the West (of Pythagoras, Plato, Aristotle). (c) The Holy Bible.

Q. 14. *What has Blackie said on the nature of the Bible? What parts of the Bible has he recommended to be read by the student? What influence does the study of the Bible exercise on human character? How to study it?*

A. The Bible is a simple, unpretending volume. It is a literature in itself. The parts to be read are—The sermon on the mount; the Gospel of St. John; the Epistles; the Romans; the Ephesians; the Galatians; the Book of Proverbs; the Psalms of David. The study of the Bible creates a moral atmosphere of genial, generous and catholic piety which the reader breathes and grows withal. He acquires practical wisdom by the emotional drill. Graft into your soul the holy lessons and make them a part and parcel of yourself.

Q. 15. *Contrast the character of novels with that of biographical works.*

A. Novels contain "frubbles, oddities, monstrosities of humanity set forth in fictitious narrative but the pages of biography are filled with the real blood and bone of human heroism." Facts cannot be contradicted but fictions can be.

The lives of such men as Pericles, Luther and Oberlin have a peculiar interest in them and will infuse into your souls a powerful incentive to lead a life of blessedness.

## APPENDIX. A.

### *Additional Questions.*

Q. 1. *Give Blackie's observations on Books. What authors are specially recommended in Self-culture?*

A. (1) Books are only tools and not the natural and primary sources of knowledge. They are of secondary importance and have no creative value in them. Nevertheless they play an important part in the culture of the intellect.

(2) Read the original books which have marked an epoch in the history of human thought. Avoid the auxiliary and parasitical books which often do more harm than good.

(3) Read also the critical books which warn people against wide-spread popular errors and rouse them into trains of more consistent thinking, e. g., the works of Voltaire and Hume.

(4) Do not despise little books, which treat of fundamental principles and simple things. These books are very useful because they enable us to understand the great authors.

(5) Carefully read the Bible—a literature in small bulk.

Blackie recommends the following authors—*Aristotle* in politics, *Leibnitz* in philosophy, *Newton* in mathematics, *Cudworth* in theology, *Shakespeare* in poetry, *Faraday* in science. He also recommends *Voltaire* and *Hume* and the *Lives* of *Plutarch*.

Q. 2. How does Blackie divide the subject of Self-culture? Mention the virtues on which he lays especial stress, and indicate after him “the best methods of acquiring moral excellence.”

A. Blackie divides the subject of Self-culture into *three* parts. The chapter on Intellectual Culture treats of the best methods of improving our mental powers and faculties;—that on Physical Culture lays down rules for keeping the body in a healthy state; for upon the sound condition of the body depend the soundness and power of the mind;—that on Moral Culture lays special stress upon certain moral virtues and points out the best methods of acquiring them.

The virtues, on which Blackie lays special stress are :—

1. Obedience (p. 182.) 2. Truthfulness (p. 189) 3. Industry (p. 190-191, 274.) 4. Sympathy (p. 202.) 5. Reverence (206-207.) 6. Moderation (p. 211.) 7. Contempt of money-making (p. 215-216.) 8. Perseverance (p. 219.)

The best methods of acquiring moral excellence are :—

1. Virtuous Energy. 2. Sacred Texts. 3. High Ideals. 4. Association with great men. 5. Moral Self-review. 6. Prayer. (See page 275-276.)

Q. 3. In relation to intellectual culture what value does Blackie attach to books and observation respectively? Discuss the subjects.

A. The informations given in books are based on previous observations of actual facts. It is therefore evident that our education must begin with observation. Without an actual observation of facts, we shall even fail to comprehend what is contained in the books. Books are like tools which may be usefully employed by a man whose mind has been previously trained by a course of direct observations of life and nature. “Books can fill up many gaps, correct much that is inaccurate and extend much that is inadequate. t without living experience to work on, books are like rain and hine fallen on unbroken soil.” (See analysis of 1st para, p. 5.)

Blackie begins with a condemnation of books. But he himself admits later on that without a knowledge of books, we shall not be

able to mix in society. He also alludes to the importance of books like Plutarch and the Bible in relation to our moral culture. It may also be noted that he points out the uselessness of books by means of a *book*. The "observation" which he values so much is also to be learnt from a *book*. Spencer is also a great advocate of object-lessons. But these lessons like all other lessons can be imparted by books. As a philosopher said of philosophy—"If we must philosophize, we must philosophize, if we must not philosophize, we must philosophize; therefore philosophize we must." Similarly we may say of book—"If we must read books, we must read books; if we must not read books, we must read books; therefore we must read books". It will not do to undervalue the importance of a book by means of a book.

## UNIVERSITY EXAMINATION PAPERS.

### CALCUTTA UNIVERSITY,

#### *B. A. Examination, 1882,*

1. How does Blackie prove that men often act a lie? (See 1st part of answer to q. 2. page 189.) What is the cause of untruthfulness in many young men? (See q. 2. page 189). Give the substance of Blackie's remarks on Truthfulness. (See q. 1. p. 189.)

Q. 2. Give Blackie's observations on Books. What authors are specially recommended in Self-culture. (See Q. 31. p. 117. also Q. 2. Appendix A.)

Q. 3. Blackie mentions some good results produced by Hume's writings. Quote his words or sentiments. (See Q. 32. p. 118),

Q. 4. Explain the allusion :—

(a) The knowledge of limits is the first postulate of wisdom, and it is better to practise walking steadily on the solid earth to which we belong than to usurp the function of birds, like Icarus, and achieve a sorry immortality by baptizing the deep sea with our name. (See Q. 10. p. 47).

Q. 5. A man who knows merely with a glance, and acts with a firm hand, may do very well for the rough work of the world, but he may be a very ungracious and unlovely creature withal; *angular, square, dogmatic, persistent, pertinacious, pugnacious, blushless* and perhaps *bumptious*. Illustrate any four of those characteristics. (See page 59-60).

Q. 6. Explain the following words and phrases :—



Diagnosis. The medical aphorisms of the wise, Hippocrates. Æsthetical culture of the intellect. (See Notes).

Q. 7. Nature is never like some soft-hearted human masters... treatment. This is one of the arguments used by the author of self-culture to prove the necessity of exercise. To what extent can an Indian student follow his advice? (p. 126).

Q. 8. What are the marks of a good style? (Q. 4. p. 80) How may a good style be attained according to Blackie? (Q. 5. page 80).

### B. A. EXAMINATION, 1885.

Q. 1. How does Blackie divide the subject of Self-Culture? Mention the virtues on which he lays especial stress, and indicate after him "the best methods of acquiring moral excellence. (See Q. 1. Appendix A.)

Q. 2. In relation to intellectual culture, what value does Blackie attach to Books and Observation respectively? Discuss the subject. (See page 12, 15-16. and Q. 3. Appendix A).

Q. 3. Abernethy was wont to say that the two great *killing* powers in the world are *stuff* and *fret*. Explain the words italicised. (page 135).

Q. 4. Explain :—(a) No man was ever made great or good by a diet of broad grins. (Q. 8. page 16.)

(b) No one feeds on mere pepper and vanilla. (Q. 9. page 66-67.)

(c) Atheists can in fact fasten their coarse feelers upon nothing but what they can finger and classify. (page 171.)

(d) "Not a few persons are a sort of human lobsters, they live in a hard shell formed out of some professional, political, or classical crust, and creep their way within certain bounds, beyond which they have no desires". (See Notes page 196.)

### F. A. EXAMINATION, 1884.

Q. 1. Enumerate the best means of cultivating the memory. What are the main objections to the use of *Cram*? (Q. 6. page 92). Why should the teaching of professional subjects be avoided in ordinary schools? (See Q. 4. page 100).

Q. 2. Enumerate the moral virtues that young men should specially cultivate, and comment upon each. (Q. 11. p. 273, 274.)

Q. 3. Explain fully the following passages :—

(a) "The worst thing a young man can do, who wishes to the barren graces of the *Nil Admirari*." (Q. 5. page 65.)

(b) Practically, there is no surer test of a man's moral diathesis than the capacity of prayer. (See page 262.)

(c) He may be at the top of the social ladder, but like the Pope, *Servus Servorum*, the more a slave for that. (page 179.)

#### F. A. EXAMINATION, 1888.

Q. 1. Give in your own words the substance of Blackie's observations on (a) the Culture of the Imagination. (Q. 15. p. 113.) (b) Professional reading (page 93, also p. 99-90). and (c) Obedience. (Q. 2. page 182.)

Q. 2. Give the meaning of the following extract and show in what connection it occurs :—If he does not do so, he is a coward and a poltroon, and not the less so because he has 999 lily-livered followers at his back (See notes p. 188.)

3. Write a short essay on :—Desultory Reading. (Q. 8. p. 92.)

#### F. A. EXAMINATION, 1894.

Q. 1. Give the substance of Blackie's remarks on Virtuous Energy. (Q. 1. page 224.)

Q. 2. Explain fully :—(a) The knowledge of limits is the first postulate of wisdom. (p. 38-39.) (b) The exception to systematic reading is made by predilection. (p. 89.) (c) The two great killing powers in the world are stuff and fret. (p. 135.) (d) The loyal obedience of each member is at once its...safety. (p. 179.) (e) Wonder is a truly philosophic passion. (p. 203.) (f) Men may try many things ; only not live at random. (page 253.)

Q. 3. Write a short essay on the following subject :—Reading versus observation. (page 93, 99-100, 111, 112.)

#### F. A. EXAMINATION, 1895.

Q. 1. Give the purport of Blackie's remarks on the training of the Imagination (p. 56-57). What does he say about 'random reading' ? (p. 92-93).

Q. 2. Explain :—(a) No one is made great or good by a diet of broad grins. (Q. 5. p. 66.) No one feeds on mere pepper or vanilla. (Q. 9. p. 66-67.)

(b) Cram is a mere mechanical operation, of which a reasoning animal should be ashamed. (p. 88.)

(c) Fortune will never favour the man who flings away the dice-box because the first throw brings a low number. (p. 219.)

(d) An idle man is like a housekeeper who keeps the door open for any burglar. (p. 192.)

(e) Let us turn our youthful imaginations into great picture-galleries and wallhallas of the heroic souls of all times and all places. (See Notes p. 215.)

Q. 3. Explain :—The barren graces of the *Nil Admirari* (p. 61) ; the classical picture-gallery of that rare old Boeotian (p. 239) ; the netted snares of theological logomachy. (See Notes p. 236.)

Q. 4. Write an essay on :—We live by admiration, hope and love. (See Page 204-205. also Text Page 72-73.)

#### F. A. EXAMINATION, 1900.

Q. 1. Explain fully (with reference to the context) :—(a) To usurp the function of birds, like Ioarus, and to achieve a sorry immortality by baptising the deep sea with our name. (Q. 10. p. 47.) (b) There are in each department only a few great books in relation to which others are but auxiliary, or it may be sometimes parasitical. (Q. 1. p. 91. also p. 83.) (c) Nature is swindled and flouted in so many ways by human beings, that a general reference to her becomes a useless generality. (p. 143-144.)

Q. 2. Explain the following phrases :—(a) The classical picture-gallery of that rare old Boeotian. (p. 239.) (b) A regulative, not a creative virtue. (c) Floundering and flouncing in bottomless-seas of speculation. (d) Stuff and fret. (p. 135.) (e) A dist of broad grins. (Q. 8. p. 66.) (f) A creature of technicalities and specialities. (g) A frame of wise passiveness. (See notes p. 129.)

Q. 3. Reproduce briefly the substance of Blackie's remarks on the following subjects :—(a) Professional Reading. (p. 93-98). (b) The Value of Sleep. (p. 146). (c) Wonder and reverence. (p. 206-207.)

#### F. A. EXAMINATION, 1901.

Q. 1. Give the substance of Blackie's remarks on (a) the superiority of biography to romance for the culture of the imagination (See Notes p. 50-55-56.) (b) the nature of the relation between mental activity and bodily health (Q. 2. p. 123). (c) the connection between morality and piety. (Q. 1. p. 174.)

Q. 2. Explain fully, making use of the context!

(a) Without living experience to work on, books are like rain and sunshine, fallen on unbroken soil. (p. 8.) (b) Let a young man furnish his soul, richly like Thorwaldson's museum at Copenhagen, with all shapes and forms of excellence. (p. 63-64.) (c) We rush prematurely into the shop, and our citizenship and our manhood suffer accordingly (p. 129.) (d) The Roman historian records it as

a notable trait in the great Punic captain's character that he knew equally well to obey and to command. (p. 180-181.) (e) "Men may try many things" said the wise old bard of Weimar; "only not live at random." (See Notes p. 253.)

Q. 3. Explain the following phrases :—

(a) The old Platonic recipe. (b) Make rich the blood of the world. (p. 228.) (c) Indulge in Wordsworthian musings. (p. 130.) (d) In a constant fever of democratic excitement. (e) A brilliant sort of badness. (p. 160.) (f) With your stone ready, and your sling well poised. (See notes).

### THE PUNJAB UNIVERSITY.

#### INTERMEDIATE EXAMINATION, 1892.

Q. 1. What does Blackie say about the bearing of health upon mental activity? State the practical suggestions which he makes to students for the due care of their health. (See p. 23.)

Q. 2. Give Blackie's advice for the study of languages (107). Mention some of those special virtues the attainment of which he recommends as an object of ambition to young men desirous of making the most of the divine gift of life. (See q. 8. p. 271-272.)

#### INTERMEDIATE EXAMINATION, 1898:

Q. 1. What virtue does Blackie specialise in his chapter on Moral Culture? Reproduce in your own words a few of the author's statements under each head. (See q. 1. p. 273-274.)

Q. 2. What qualities of style have you noted as characteristic of Blackie as a writer? (p. 1-2.)

Q. 3. Explain :—Nil Admirari. (p. 66.) Cram (Q. 5. p. 97.) Narrowness.

Q. 4. In what connection do the following sentences occur?

(a) Only an old soldier can tell how battles ought to be fought. (p. 62.) (b) It was an easy thing for Lord Byron to be fought. (p. 162.) (c) The first Napoleon in his thunderous career over our western world was a notable example of superhuman force in a human shape without any real greatness. (p. 161.) (d) He is a leather-dealer and can only talk of leathen. (e) Buirly chieft &c. are bred in sic a way as this is. (See notes p. 136.)

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